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THE INDUSTRIAL PUBLIC
A PLAN OF
SOCIAL RECONSTRUCTION
IN LINE WITH EVOLUTION

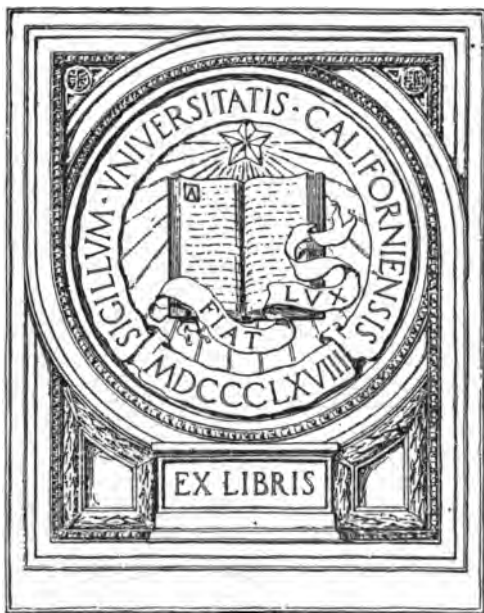
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Samuel T. Fowler

PROFESSOR OF GENETICS

Author of Part II

Univ. of
California

THE INDUSTRIAL PUBLIC

A PLAN OF
Social Reconstruction in Line
With Evolution

BY
HORACE N. and SAMUEL T. FOWLER

H. N. FOWLER COMPANY
PUBLISHERS
LOS ANGELES, CALIFORNIA

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ALBION 140

Eventually The Industrial Public Why Not Now?

Being a part of Evolution, the Industrial Public will come, sooner or later, whether we will or no.

You may retard its coming, but, like Truth, if Crashed to Earth, it will Rise Again.

The combined efforts of a few hundred Earnest Workers can hasten its coming. Will you be one of the few hundred?—(one of "The Four Hundred")?

Those who become convinced that the Industrial Public is founded on right principles and desire to help practicalize it are invited to send for an application blank for membership, enclosing one dollar to help pay for the services of a typewriter, printed matter, stationery, postage, etc. When a sufficient number of applications have been received to make a good start, the applicants will be called together in convention to get acquainted and organize.

Address

H. N. FOWLER COMPANY

Los Angeles, California

1000

THE INDUSTRIAL PUBLIC

PART I

**BY
HORACE N. FOWLER**

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INTRODUCTION.

The greatest need of Humanity in this, the World's greatest reconstruction period, is a practical plan of Associative life and industry—one that will eliminate every present-day evil, secure every human right, and supply every human need. To present such a plan is the object of this little work.

No one reform can cure all the ills with which humanity is afflicted; nothing but an entire new set of institutions, from A to Z, can do that.

We must commence with the right relation of the sexes, so that no more weaklings or criminals will be born. All children must receive proper care, education and training, to insure their being useful members of Society, instead of dangerous ones.

Private ownership and control of the land, and all other resources of Nature must be abolished, and public control for the benefit of all must be established. Collective ownership, by the workers, of the facilities of production, enabling them to employ themselves, must supplant Corporate or Trust ownership. A new labor currency, issued directly to the producers, for service rendered, must take the place of the present fictitious monetary system.

All of these things, and more, are embraced in the plan of the INDUSTRIAL PUBLIC.

The plan of the Industrial Public, described in the following pages, is chiefly the work of my father, Samuel T. Fowler.

About the year 1849 or 1850, while engaged in distributing handbills, advertising lectures on phrenology by his brothers O. S. and L. N. Fowler, he (Samuel T. Fowler) passed through some of the slums of New York, and discovered the existence of a degree of poverty, misery and crime that he never dreamed or thought possible in a civilized or Christian country.

So wrought up was he by this discovery that he then and there declared "These evils need not be, and they shall not continue," and decided to devote his life to discovering the cause and a cure for the evil. From that day to the day of his death, in April, 1883, his life was devoted chiefly to this object, though it compelled him and his family to live in poverty.

In seeking the cause of these evils, he was led to seek the first great cause of all things. In these researches he discovered that all the processes of nature were generative, and not creative. That there never was any such thing as creating something out of nothing, or of speaking worlds into existence. That everything that is, was generated from certain actualities that always have existed and can never be annihilated or destroyed. That

the first possibility was space, that without space nothing else could exist because it would have no place in which to exist; that the second possibility was matter—something to occupy space. That the unlimitedness (the on-and-on-iteness) of space rendered it negative, and that the negative condition, wherever it dominates, endows with mattine sexuality. That the limitedness of matter renders it positive, and that, wherever the positive condition dominates, it endows with maline sexuality. Therefore space is the primitive mother, and matter is the primitive father, of all that is or has been. That everything is being continuously generated from these two prime factors of existence.

There never was and never will be any more or any less space than now.

There never was and never will be any more or any less matter than now.

All of existence is comprised in four worlds, the star, the plant, the zo-onic, and the Societary. There is nothing outside or beyond these. These four worlds have been evolved in the order named here, and could not have been evolved in any other order. There could not have been a plant world until there was a star world to which a plant could attach itself and obtain sustenance. There could not have been a zo-onic world until there was a star world on which to stand and have its being, and a plant world on which to feed. An animal

can not subsist on the rock or soil. It can not be nourished with inorganic matter. It must have organic matter (the plant) to feed on.

There could have been no Societary world until there were zo-onic beings to associate together.

Only one degree of form, the structural, dominates the evolution of the star world. A star is a structure, and nothing more.

Two degrees of form dominate the evolution of the plant world, the structural and the organic. A plant is an organized structure. The structural form dominates the first stage of plant life; this gives us the enduring tree. Some trees, now living, are over 4000 years old, and in some cases the structural form comes to dominate to the extent of excluding the organic entirely, and the tree is turned to stone as in the stone forests of Arizona.

The organic degree of form dominates the higher or second stage of plant life.

Three degrees of form, the structural, the organic, and the machinical, mark the development of the zo-onic world. The structural form dominated the first stage of animal development; this gave us the Mastodon and other pre-historic monsters, and perhaps the elephant of the present day—animals of huge proportions, long lived, and slow of motion. The organic degree of form dominates the second stage of animal development, and gives us animals with large and power-

ful digestive organs, like the bovine and the swine, whose chief object in life seems to be to eat, digest, and lay on fat and flesh for other animals to devour.

The Machinical degree of form dominates the unfoldment of the third or highest stage of animal life. Man, the most highly developed animal of all, is the most perfect machine in existence.

It will be noted that each succeeding world contains all the degrees of form possessed by the preceding one, with one degree of form added. We therefore conclude that the unfoldment or evolution of the Societary world will be marked and completed with four degrees of form, the structural, the organic, the machinical, and the Social, and that these four forms of Society must come to dominancy in their regular order: first, the structural; second, the organic; third, the machinical, and fourth, the Social; and that they can not occur or come in any other order.

We claim that the structural degree of form has dominated societary unfoldment in the past, that Societary is now in a transitional stage in which the principles, of the first or structural stage, are at war and in conflict with the principles of the incoming or organic stage, trying to prevent their coming. This accounts for the present great unrest in every part of the world.

We claim that the plan of the *Industrial Public*, herein presented, is organic in form; that it is

the next possibility in social reconstruction, the next link in the chain of societary evolution, and that the race must pass through this form of society and live its principles before it will be fitted for any higher or better form of social life.

The plan of the *Industrial Public* was tested in a small way in a living model, at Ancora, Camden County, New Jersey, during the years 1872 to 1878. It was the good fortune of the writer of this to have been one of the small band of reformers who made the test. Although the trial would be called a failure by most people, because finally abandoned, it proved to the satisfaction of the writer and some others that the principles are correct and practical under right conditions.

Most of those who formed the "Ancora Productive Union of the Industrial Public" were rendered bankrupt by the panic of 1873. The rest of them were as poor as a "church mouse" anyway, so that we lacked the facilities of production to give profitable employment to the members. Some of us farmed rented land, without a horse, plow or other necessary tools to make our work most effective. We exchanged manual labor with a neighbor for the use of a horse, plow and other tools. Some of us did jobbing work for our neighbors, such as carpenter work, lathing, plastering, picking berries, etc. Some finding that they could earn more in the city, working for those who owned power plants and machinery, than

they could on the land without power or tools, left one by one for the cities, depleting our ranks until we concluded to disband.

The discoveries of Samuel T. Fowler were put in book form, and published in 1882 under the title "Genetics, A new System of Learning based on the Analogies comprised in a complete abstract of the requirements of Genitive Law as they apply to the origin and production, or to the source and genesis of the star, plant, zo-onic and societary worlds." One thousand copies of this work were printed, but owing to the lack of funds only about 200 were bound. The balance of the edition was destroyed in a fire at the bindery, so very few people ever became aware of, or know anything about, these discoveries.

This work is reproduced in part two of this book, and the reader is referred to that for the basic principles on which the "*Industrial Public*" is founded, and for the Constitution of the Industrial Public, as thus far evolved by experience. This constitution may be altered and amended, from time to time, as experience may dictate.

No further attempt has been made towards establishing the Industrial Public since 1878, due first to the death of the founder, second to the poverty of those who had knowledge concerning it, and last but not least to the fact that the world was not yet prepared for the radical change in the Sex relation that the plan calls for.

The world-war, however, has put a new face on things. It has made the new relation of the sexes a necessity. The war left millions of wives without husbands, and millions of maidens without "Sweethearts." There are not enough men left to go around. Each woman, therefore, can not have a man all to herself. What are these women to do? Monogamic marriage does not suit the case. Are these women to be denied the right to exercise their natural function of sex? Are they to be forced back to polygamic marriage and all its despotisms? Women who have had a taste of freedom, who have earned their own money—big money—during the war, and spent it to suit themselves, will not flock in droves to become the plural wives, the chattels of men. They will take matters in their own hands. The plan of the Industrial Public opens the way for them to become financially independent of man, and to properly provide for her children, rendering her free to exercise her sex function as nature demands.

Woman, in the state of freedom provided by the Industrial Public, will cease to prostitute her sex function to gain a living or secure a home. Sex prostitution will be a thing of the past.

Ye men and women of wealth, remember that the downtrodden and oppressed will not stay down forever. Already they are rising and clamoring for their rights, the campfires of revolution are already being lighted, and unless their rights

are speedily obtained through peaceful evolution, a bloody revolution is sure to come. When it comes, your lives and property will both be in danger. Safeguard them now by investing your property in the "Industrial Public," and devote your lives in furthering the cause of peaceful evolution which will secure the rights of all, young and old, rich and poor.

The Industrial Public can be established without destroying property or the taking of human life.

In starting, we propose to acquire land by settling on free government land, and by purchase. We are opposed to the taking of private property without compensation. We come to build up, not to tear down. We come to institute right and justice, not to practice injustice.

We propose to break the trusts—not by destroying their mines or mills, but simply by stop working for them, and going to work for ourselves. When the corporations and trusts can no longer get hirelings to operate their plants, they will soon be ready to sell them at a reasonable price and on easy terms. And when those who now hold land in great tracts, and cultivate the soil with tractors and machine tools, operated by hired labor, can no longer hire the labor, they will be ready to sell their acres, machinery and tools.

We propose to dethrone the money kings, not by killing them or destroying their bank buildings

or money, but by simply ceasing to use their money and issuing a labor currency of our own.

It will take some time to do all this. But it can be done and will be done.

After a majority of the people of any country have embraced the Industrial Public idea, laws may be passed forbidding the transfer of Real Estate, and limiting private ownership of the land to the life of the present holders. Surely no person has a right to monopolize land after they are dead. As to corporations, that never die, their ownership may be limited to 25 or some other term of years.

CHAPTER I.

THE RELATION OF THE SEXES

Marriage vs. Suitage

That institution which regulates intercourse between the Sexes, is the pivotal or foundation institution of Society. Whatever principles dominate that institution will dominate all the other institutions of Society, because under it our children are conceived, gestated, born, bred and brought up with the aspirations and spirit of the institution.

In all past ages, under all forms of government, marriage, in one form or another, has been the ruling institution regulating intercourse between the Sexes.

Marriage is founded on the ownership of woman by man. It was first instituted by brute man going forth with a club and knocking down a brute woman and carrying her off to his habitation and there subjugating and domesticating her. She became the man's absolute property by the right of conquest, and there was no limit as to how many women a man could thus marry except his power to wield the club and keep them in subjection.

The children of this union took the status of

the mother. They were the absolute property of the father as long as the father and children lived—the age of twenty-one did not free the child in ancient times.

In those days a man could sell or give away his wife or child, or kill them with impunity, and frequently the wife or wives were cremated alive with the remains of the husband, at his death, so he could be sure of having them in the next world.

Marriage has been modified from time to time as man has become more civilized and more humane.

The greatest change was in the substitution of monogamic for polygamic marriage. This change was made by man in an effort towards suitage—suitage for himself, but not for the woman. It was made so that each man could own a piece of this kind of property.

Polygamic marriage (the ownership of many women by one man) often deprived the weaker men from owning even one woman, so they rebelled and prohibited any man from owning more than one woman.

In all the changes in marriage, even with the advent of woman suffrage, the law and custom still considers the wife the property of the husband. The fact that he can protect this piece of property against trespass by other men with the

death penalty, without fear of the death penalty for himself, is proof of his absolute ownership.

In marriage, of all forms, the aspiration of supremeness has been, and always will be, the ruling aspiration. Every man, no matter how many other loves he may have, aspires to reign supreme in the affections of his wife—she must not love or smile on any other man. And the wife has the same aspiration to reign supreme in the affection of her husband, and will make it hot for any other woman that may smile on him.

This aspiration for supremeness, engendered and fostered by marriage, is the very foundation of selfishness and greed. It engenders the desire, in both man and woman, to be the "Great Mogul," "The great I AM," "The Supreme Ruler," "The family boss," "The political Boss," to be sole owner of the resources of nature and the facilities of production. To own chattel slaves and to control the wage earner, to corner up the necessities of life and exclude others from their use until they pay the price. The monopoly of woman by man is the parent of all monopolies.

Marriage is a despotic compact in which compulsion is the principle of dispensation; arbitration the principle of rule; dictation the principle of commerce; chieftainism the principle of familism; chattelism the principle of service; authority the principle of obligation; and obedience the principle of morality.

The same principles that dominate the marriage institution have dominated and will continue to dominate all other institutions of society so long as marriage is the dominant institution regulating intercourse between the sexes.

All compacts, whether for governmental or industrial purposes have been and still are despotic in nature.

We still have the compulsory dispensation with us. Formerly compulsion was accomplished by military or brute force. Now it is accomplished by a fictitious monetary system, backed up by the military.

We are still under arbitrary rule. Formerly we were ruled by an absolute monarch, then by a limited monarchy, now by political bosses, a many headed political or party despotism, about as arbitrary as any rule ever was.

In ancient times all commerce was carried on by conquest and, although it has been modified from the conquestive to the tradive system, it is as dictatorial as ever. The profiteer being as remorseless as the invading army or the high-way robber.

The family, although modified from the chief-tanic to the paternal, it is still a despotic compact.

Our system of service is still on the chattel basis, though it has been modified from personal chattelism to the hireling it is still chattelism.

The hireling chattel can change his boss, when he desires. But when sick or out of work he may have to resort to a "soup kitchen" or the poorhouse, to fill an empty stomach.

The chattel slave, on the other hand, when sick or out of work must be provided for by his owner, under penalty of the loss of a few hundred dollars.

A compact of two persons, whether for raising a family or for business, must necessarily be of a despotic nature, because there is no opportunity for representative rule in a compact of two. One or the other must take the lead, must guide, direct, must rule. The other must submit and follow. Man, owing to his superior compulsory ability, has been the ruler in the family and state in the past, and woman has blindly followed his lead.

The wife, as a rule, receives no salary for her services. She works for her bed and board (for her keep), the same as any other chattel.

The Chattel system of service had its uses in the infancy of the race. It was necessary to human progress. But the advent of steam and electric power and machinery has rendered chattel slavery no longer necessary.

Whenever any institution ceases to be of use, it becomes a source of danger.

No matter how useful marriage has been in the past; it has ceased to meet human needs. If it met human needs, there would be no houses of

prostitution, no "White Slavery," no abortions, no infanticides.

Compulsory Motherhood, practiced in marriage, is filling the world with weaklings, cripples, and criminals.

There is more prostitution, more white slavery, more rape, more abortion and more infanticide in marriage than out of it. And when committed outside of marriage it is done to conform to marriage ethics.

The ownership of women and children, in marriage, and the hireling system of servitude, in industry, are the last relics of slavery, and the edict has gone forth that all human slavery, all ownership of one person in another must be abolished.

For centuries we have been endeavoring to establish a Republic, a Democracy, a government of the people, by the people and for the people, a government by representatives chosen by the people. But all such attempts have been failures. A government of political bosses for political bosses mark the highest achievement thus far made towards a government by the people and for the people.

Why have all these attempts towards a free government and a free people reverted back to despotism? Because they have all been founded on the despotic institution of marriage—under it we have continuously been borning a race of

despots, determined to rule, and a race of weaklings willing to be ruled.

A race of free men can not be born of slave mothers. The first requisite for the emancipation of woman from sex slavery is to make her financially independent of man; the second requisite is the proper care of all children at public expense.

By the new industrial system of the Industrial Public, in which the workers are the owners of the facilities of production and have free access to the land and other resources of nature, and employ themselves, and in which women are on a perfect equality with men—woman is able to earn her own living without drudgery. This together with the proper care of all children at public expense leaves woman free to follow natural attraction and natural selection. This new relation of the Sexes we call Suitage. In Suitage all ownership is abolished. Both sexes are free to associate as it suits them—free to continue the relation so long as both parties are suited, and free to discontinue the relation whenever either party is no longer suited.

Suitage is entered into and discontinued without form or ceremony. There are no divorce suits or scandal connected with its dissolution. The separation of conjugal partners does not deprive either party from the companionship of their children, and does not in any manner jeop-

ardize the support or care of the children. The support and care of children is not jeopardized by the death of either or both parents.

Representative rule, to be successful, must commence in the family—children must be conceived, gestated, born and brought up under it, in order to partake of its spirit and aspiration, hence the suitage group must take the place of the married pair and the industrial family must supplant the present family system. The Suitage group and industrial family must be composed of sufficient number of adult persons of both sexes to admit of representative rule.

Many persons claim that marriage is a divine institution, instituted by God, and that we must not alter, amend or abolish it. We were told the same thing in regard to chattel slavery. But chattel slavery has been abolished, and the chattelism of marriage must be, or the race will be plunged back into despotism worse than we have ever yet experienced. The Industrial Public opens the way to its peaceable abolition by the substitution of something better. Will you join it and help along human progress or will you continue to grovel in its chattelism?

Remember the hireling system of service now oppressing mankind can not be abolished until the abolition of marriage and child slavery. Hireling men, if you want your freedom, you must first free your chattel slaves, your wives,

and children. The Industrial Public will make you free. But there can be no Industrial Public in the presence of marriage or sex slavery or any kind of ownership of one person in another. Every person must be free and independent. They can be and will be in the Industrial Public.

When we make proper conditions for women and children, they will be proper for men also.

Christ told us that "In Heaven there is no marrying or giving in marriage." He also taught us to pray "Thy Kingdom come, Thy will be done in earth as it is in Heaven," and for nineteen centuries the whole Christian world has been praying for that order of things to come on earth that is in Heaven, where there is no marrying or giving in marriage. Are these prayers to be answered? Yes! Suitage in the Industrial Public is the answer. Shall we turn it down and tell God that he has made a mistake, and that we men prefer to continue to own women and children as slaves?

It has often been said that marriage is the death bed of love—as one poet puts it:

"Love, free as air, at sight of human ties
Plumes his bright wings and in a moment flies."

Some good religious people tell us that we should take the Bible as a guide to sex morality. Let us examine this "Good Book" and see what kind of sex relations it upholds. If you will open

your Bible at Chapter XIX of the Book of Genesis and read the story of Lot and his daughters, verses 30 to 38, you will find that it approves sex intercourse of daughters with a drunken father; that God approved it first by blessing the union with offspring and second by raising the offspring up, each to be the head of a nation.

In Chapter XXXI of the Book of Numbers we find that, after the Israelites came out of Egypt, they were commanded by God to war on the Midianites and other peaceful nations and tribes. That they killed all the men and took the women and children prisoners. That they took everything of value that the Midianites and other nations possessed, and destroyed their homes.

That Moses, God's right-hand man, was angry because they had taken so many prisoners and ordered them to "kill every male among the little ones, and kill every woman that hath known a man by lying with him. But all the women-children that have not known man by lying with him, keep alive for yourselves." (Verses 17 and 18). That there were 32,000 of these virgins. That God shared in all the loot including the virgins. That his share of the virgins was 32. As God was not ready yet to start the propagation of a Jesus, he had no use for the virgins. So he gave the virgins and his share of the other loot to the High Priest, who no doubt found ample use for them.

God did not direct what use the High Priest,

the army or members of the Congregation should make of the 32,000 virgins. He did not have to; the sex urge and the brute instinct told them.

I think that these two incidents are enough to prove that the Bible is not a safe guide in sex morality. I think that an enlightened Humanity is a better guide than any book that upholds rape and the intercourse of daughters with a drunken father. Nothing can be more revolting in sex intercourse than this.

Most people believe that the monogamic relation of the sexes is the ideal one, but this belief has been engendered by law and custom. We have had to believe it and practice it (especially the women have had to), in order not to be outcasts from Society. The lords and masters, the men, have not adhered very closely to it.

The right relation of the sexes can be demonstrated only in a state of freedom, where the laws of nature are held superior to man-made laws. In such a state I am sure we will find variety in the love relation, guided by knowledge and reason gained by experience, the ideal one.

"Variety is the spice of life," they say, and we know, by experience, that variety in everything else adds to health and happiness; why not in love?

Love is the cement that should and will bind together the Human race. When this cement is applied between a couple here, a couple there, and

a couple yonder, it does not bind the whole race together; it only binds the couples to the exclusion of all others. This exclusion engenders greed and selfishness and leads to war, both private and public. It tends to segregate—divide the race into factions instead of uniting it. Variety in love, under right conditions, will unite the race and make it one.

Love is not a matter of our will, it depends on certain conditions—the negative and the positive. When two persons of the opposite sex are exclusive in the sex relation and continuously cohabit, the positive and negative conditions become neutralized and there is no longer any natural attraction between them. Sex intercourse, under this condition, not only becomes of no benefit but if persisted in generally results in great harm to both parties but more especially to the woman. It results in sex weaknesses and disease. Most venereal diseases come from sex intercourse where there is no natural attraction or adaptation. To continue such intercourse is a crime against nature. Yet the marriage institution often compels this kind of intercourse or none. This is why houses of prostitution flourish in the presence of marriage, and why both men and women are led to break their marriage vows. Vows that never should have been made. No one can tell beforehand whether they can continue to love another so long as life lasts, or not.

Sad is the plight of that woman who awakens to the fact that she has sold herself for a mess of pottage, that she no longer owns her sex organs, that she can not exercise them except at the demand of another, and that she is expected to always yield to the desires of her "husband" regardless of her own desires or the demands of nature. Such a life is Hell on Earth.

Man can not injure a woman or trespass on her rights without injuring himself. And some time he will find out that the love of a free woman is vastly superior to that of a bond or slave woman. One leads to disease and death, the other to life, health and happiness.

If we confine ourselves to one variety of food, even if it is the kind we like best, we will soon tire of it. It will cease to nourish us, and may become a poison to us instead of a food. But if we partake of a sufficient variety of foods, and do not eat to excess, we never tire of any. So it is in the sex relation. If we confine ourselves to one love, and especially if we go to excess in that, the magnetic and electric forces founded on the positive and negative conditions become neutralized and there is no longer any exchange of magnetic and electric currents which give the thrill, the joy and benefit to the relation.

Our life, our health, our happiness, our very existence depends upon the exchange and the in-

terworking of these two forces in nature, the magnetic and the electric.

It is this force that digests our food, circulates our blood, carries off the dead and effete matters of the system, and repairs and rebuilds our bodies.

There are two great uses of the sex relation, the repair and rebuilding of our own bodies, keeping them ever new, useful and beautiful, and the generation of new bodies. And there is nothing that will tear down and destroy the human form divine so rapidly and surely as sex intercourse where there is no natural attraction, adaptation or suitability. It is this unsatisfactory, unsuitable sex relation, compelled by marriage ethics, that is the cause of the desire for highly seasoned foods, tea, coffee, liquor, tobacco, drugs, etc., and the prolific cause of deception, disease and premature death.

Suitage or variety in the love relation is not practical in the present order of things, and should never be attempted outside of organized society where men and women are on a perfectly equal footing, and where the woman can readily be selfsupporting, and where all children are properly provided for.

Married couples who desire to prolong their suitability, adaptation and love of each other should sleep in separate beds, and visit each other only as desired by the wife. Woman should reign supreme in all love matters.

In making the change from marriage to suitage, there may be some mistakes made. Some, whose sex-natures have been long suppressed, may be inclined to go to excess, the same as those who hunger for food a long time, are liable to overeat when they come in the midst of plenty.

But these things will soon right themselves. A bond woman is frequently compelled to go to excess, but free women will soon find out what is good for them, and stop at that. And men will find that what is best for women is best for them also, and will not try to force themselves or their attentions on women when not desired.

The sex urge is the strongest urge in all nature, and unless we make proper conditions for its natural and rightful exercise, it will find expression in wrongful and harmful ways.

The rightful exercise of the sex function leads to health and happiness—the wrongful exercise leads to disease and death.

“Love comes like a summer sigh,
Softly o’er you stealing,
Love comes and you wonder why
To its shrine you’re kneeling!”

“Love comes and the days go by
While your fate Love’s sealing;
Love some day must come to all,
Come to all, (yes) come to all!”

—Willard Spencer in “*The Little Tycoon.*”

CHAPTER II

CHILDREN'S RIGHTS, THEIR CARE AND TRAINING

Children's rights, woman's rights, and man's rights are all tied up in one bundle, the bundle of Human Rights.

A child's rights are paramount to those of any other member of Human Society because it comes into this world through no acts of its own. Its wishes concerning its coming are not consulted. It comes perfectly helpless. It can not feed or clothe itself, provide its own shelter, or protect or maintain its own rights.

Those, whose acts are responsible for bringing a child into being, should be held responsible for its proper care and training until it can properly care for itself.

It has long been conceded that a child's education should not depend on its parents alone, and experience teaches us that a child should not depend on its parents alone for its shelter, food, raiment, care and training. Millions of weak diseased children, and millions of deaths annually among the young, is proof that they do not receive proper nourishment, raiment, shelter, care or training, when left to the care of parents alone.

Every child has a right to be well born, to be

born of healthy loving parents, to be the offspring of love and not of lust or rape, to be a welcome child; to insure this, it must be born of a free mother.

A child needs, above all else, a mother's love—especially during gestation and lactation. An unwelcome child does not get it. It gets hatred instead. This hatred poisons its food supply so that it is not properly nourished, either in the mother's womb or while nursing at her breast, resulting in a weakling prone to disease and crime.

Compulsory motherhood is filling the world with weaklings and criminals, and the only cure is a free motherhood. A free motherhood is possible only in organized society where women are on perfect equality with men, and where woman has free access to Nature's resources aided by machinery and power, so that she can earn a livelihood for herself, independent of any man. These conditions will be provided in the Industrial Public.

A child has a right not only to proper food, raiment, shelter and care during his helpless condition, but he has a right to a good practical education that will fit him to earn his own living at as early an age as possible, consistent with his good health.

After a child receives an education, fitting it to earn a living, it should have an opportunity to

exercise its industrial talents in useful production, without first becoming the hireling slave of a Trust or Corporation. It should have free access to the resources of nature and the use of tools, machinery and power to make its work the most effective. This opportunity it will have in the Industrial Public through the collective ownership of the facilities of production and transportation.

In the present order of things, or rather in the present *disorder*, after spending a fortune in giving our sons and daughters an education, they are left to be exploited by soulless corporations and trusts in order to eke out a precarious living.

It is as much the duty of society to provide a child with the facilities of production as to teach them how to produce—knowledge, without an opportunity to utilize it, is of little worth.

While a child has a right to receive everything needful during its period of helplessness, it has no right to receive these things free of cost; to grant that right would be granting the right to receive the labor of others without due compensation; which is diametrically opposed to the very foundation principles of the Industrial Public.

In the Industrial Public, in order to teach a child to be honest, industrious and economical, an account is opened with each child, at birth. The child is charged for all service rendered it, and is credited for all service rendered by it. When this

account balances (when the child has rendered as much service to society as society has rendered it) the child becomes of age, regardless of its age in years, months or days. It comes to own itself because it has paid the cost of its production.

When a child thus becomes of age, is self-supporting, and bears its share of public responsibility—i. e., when it has contributed or invested its share of the necessary capital to provide a home, the facilities of production, and to provide for the children and other helpless ones—it is endowed with the right of suffrage franchise. And this is ever the test to the right of suffrage franchise in the Industrial Public—to be solvent, self-supporting, and bear your share of public responsibility, regardless of age, sex, color or other qualifications.

We claim that any person who is in debt to society, is dependent on society for support or care, and those who do not contribute their share towards the public fund, have no right to vote, no right to dictate how the public funds shall be used.

When a child is charged for the cost of its production, it has a right to receive the service rendered it at the smallest possible cost; to secure this, all compensation, for the care of children in the Industrial Public, is regulated by competition, the same as all other services rendered to society.

Those who will do the work the best for the least amount of credit, get it to do. Those who

love children will naturally care for them for less credit than those who do not like children. Many parents who can beget good healthy children, are not fitted to properly educate or train them. Children, like grown-ups, like company, and should not be deprived of the companionship of other children. To bring a child up alone by itself, is likely to make it selfish. Several children can be brought up together with less work and expense than they could be brought up separately. Children can be taught to help care for one another, and in doing so, they learn to be helpful and generous, instead of dependent and selfish.

In the Industrial Public, all children are brought up in perfect equality, with equal rights, privileges and opportunities. They are brought up to earn their own way and to do their share of the world's work.

There can be no equality where one child is allowed to become heir to a hundred million dollars while thousands of other children inherit nothing, but are doomed to be the hireling slaves of those who do inherit; for this reason the children of the Industrial Public do not inherit the accumulations of their special parents. In the Industrial Public we are all sisters and brothers of one common humanity, and have the right to share and share alike in the assets left by a departing member. Instead of dividing the assets up into small portions which might not be of much benefit to

the recipients, the whole amount goes into the public fund for the benefit of all. This saves all the trouble of making and breaking of wills. As there is no opportunity in the Industrial Public for profiteering or for one person to exploit another, there will be no large fortunes to divide. There will be no extremely rich or extremely poor, but all will have aplenty.

A child has a right to know what its production has cost, and a right to be free when it has paid that cost, whether it has arrived at the age of twenty-one or not. In the present family system, the parents generally feel, when their children become of age (21), that they still owe them a whole lot—"A debt that never can be paid"—even when they have exploited their children to the extent of several times the cost of their production.

Children, who have been exploited by their parents, are liable to think "If it is right for their parents to exploit them, it is right for them to exploit their parents, their sisters and brothers, and others. On the other hand, children who are pampered and brought up in luxury, with no knowledge of the cost or value of anything—brought up to receive everything they want without giving anything in return—go through life getting all they can and giving as little in return as possible, regardless of the rights of others. They seem to be devoid of all sense of right and

wrong. Is it any wonder that they become monopolists and profiteers?

It is useless to try to eliminate crime by punishing criminals, so long as we are continuously generating more criminals.

A wife who has no salary or allowance, and has to beg her husband for every cent she needs, is sometimes tempted to pick her husband's pockets at night. If she does this while pregnant, she is liable to mark her child with kleptomania. Thus is born a shoplifter or pickpocket; and it is only a short step from a pickpocket to a "hold-up man" or a highway robber.

If a woman is compelled to conceive against her wishes, as she often is in marriage, she frequently tries to make way with the fetus before birth. If this attempt is made and it fails, the child may be marked with the hatred of humanity in general, a disregard for human life, and a desire to kill; and thus we generate murderers.

In suitage, women are free to become mothers or not, according to their desire; free to love or not to love; free to cohabit or not to cohabit. Under these conditions there will be no more undesired children born, no more attempts at abortion, no more weaklings or criminals born.

In the Industrial Public, a child's education will be made more practical and more attractive than in the present school system.

Children will not be compelled to spend so

many hours over dry books in close schoolrooms. They will get their education by doing things instead of reading how to do them. They will get their education in the garden, in the orchard, in the field, in the kitchen, in the machine shop, and out in the wildwoods amid babbling brooks and singing birds, and in the "Good old swimming hole."

In learning how to do things, by the doing, they will earn something in the doing towards paying their way.

When a child earns something while getting an education, education is made more attractive—there is an incentive to learn. Even we grown-ups need some incentive to do our best.

A man who works for wages and gets only part of what he produces, has not the same incentive to do his best that a man has who is working for himself and gets all he produces.

A child needs to learn self-control by learning to obey.

All work and no play makes Jack a dull boy, they say. Every child needs some play, but most work can be made *like* play.

Children brought up without work are sure to get into mischief for "Satan still finds mischief for idle hands to do." Keep the child busy doing good.

CHAPTER III

LAND, LABOR AND CURRENCY

Land, labor, currency and knowledge (the knowhow to do things) are the prime factors in the production and distribution of the necessities and luxuries of life and the accumulation of wealth.

In the Industrial Public, the land will not be divided up and parcelled out to private individuals, or allowed to come under private control, or under the control of corporations, either by deed, lease or by any kind of single tax.

The land and all other resources of Nature are held in trust for the benefit of all members of society, present and future—the right of future generations being recognized as well as those of the present.

All industries carried on in the Industrial Public will be carried on as public business by the various Productive Unions of the Industrial Public. Each Productive Union will have jurisdiction over the land they cultivate, or the mine they operate. Each Productive Union will elect their own officers and regulate their own affairs, subject only to the Constitution of the Industrial Public.

The facilities of production (tools, machinery, power plants, factory buildings, and homes, will be owned collectively by the voting members of the Productive Unions. A person's right to vote depends on their contributing or investing their pro-rata share of the necessary capital to provide these things and to properly provide for all children and other dependent persons.

The labor of cultivating the soil, mining the minerals, preparing them for use, transporting them to where needed, the building of homes, power plants and factory buildings, the making of tools and machinery, and all other labor performed or service rendered to the Productive Unions shall be open to the free competition of all members of the Union—men, women and children. And so far as is possible, all work will be done by the job or piecework, and compensation will be regulated by competition; the lowest bidder, the one who will do the work the best for the least amount of credit getting the work to do.

Competition in the Industrial Public injures no one because the profits or savings of the system do not go into private pockets but do reduce the cost of everything that everybody uses.

Competition, in the Industrial Public, brings those best suited to do any special kind of work to doing it because those who are best suited and like to do any special work will naturally do it

for less credit than one who is not suited or dislikes the work.

The Productive Union will issue bills of credit for all service rendered it. These bills of credit do not pay for the service rendered. They only measure and keep a record of it, and entitle the holder to receive equal service in return.

By holding the products of labor for which the bills of credit are issued to redeem said bills, they become a true labor currency.

This currency is the only kind issued or used in the Industrial Public. It is issued directly to those who do the work. It entitles the holder to receive the products of his own labor or to the products of an equal amount of labor rendered by others.

This currency is issued directly to the producers; the non-producers can not get hold of it. It can not be amassed by the non-producers and used by them to corner up the necessities of life or aid in the monopoly of the resources of nature or the facilities of production or to pay the wages of hiring slaves. It can not be used like the present monetary system to rob and enslave mankind. Robbery, theft and oppression seem to be the chief uses of the present "world's money." It enables the idlers to monopolize the resources of nature and the facilities of production; to corner up the necessities of life, enslave the workers and profiteer on the needs of humanity.

All capital comes from labor; the laborers therefore should be the capitalists and they will be rendered so in the Industrial Public by substituting a true labor currency in place of the present fictitious monetary system.

The feats of robbery committed by the pick-pockets, highwaymen, housebreakers, political grafters, and invading armies pale into insignificance when compared to those committed by the money power. Their thefts reach into billions every year.

In pricing the products of labor in the Industrial Public, nothing is added for the fertility of the soil or for the air, water or sunshine that enters into the production of the crop, and nothing is charged for the minerals mined from the earth.

As all of Nature's resources, by right, belong to all mankind alike, it follows that no one has a right to any more than he can personally use; therefore no one has a right to buy, sell or exchange them. The only thing we have a right to buy, sell or exchange is our labor, our industrial talent.

In pricing the products of labor, a small percentage of profit is added, sufficient to pay all the expense of government and to increase the public fund so as to properly provide for children, to repair, improve and increase the facilities of pro-

duction, to build more, larger and better homes, and make other public improvements.

As these profits will be much less than the profits we have been accustomed to paying in the old order of things, they will not be a burden.

This profit on the products of labor takes the place of all other taxes in the Industrial Public. Think of a nation run without interest and without taxes?

There is no tax assessor required to assess this tax. No tax collector required to collect it. All of that expense is saved, and the opportunity for graft is eliminated.

Everyone pays his or her share of the tax when they pay for their room rent, for a meal of victuals, for a suit of clothes or other wearing apparel, and whenever they use any of the public utilities, the railroads, telegraph, telephone, mail, etc. The only way to shift this tax is to let some one else do your eating, wear the fine clothes and do the traveling. Not many will care to shift a tax this way.

Those who enjoy the good things of this life are the ones that should pay the taxes and pay just in proportion to the amount they consume. The man or woman who wears a \$100 suit or coat should pay ten times the tax that one who wears a \$10 suit or coat. One who eats a \$10 per plate dinner should pay ten times the tax as one who

eats a dollar dinner and 100 times as much as one who contents himself with a 10 cent meal.

When a man works for wages, the products of his labor go into the hands of those who pay the wages. The wage earner loses control of the products of his labor, and no matter how high he may force wages through trade unions and strikes, the man or clique of men who are in possession of the products of labor have the last call. They can raise the price on the products enough to not only cover the rise in wages but to afford a handsome profit on the extra wages paid.

“Big Business” is here. It has come to stay because it increases and cheapens production.

Unless the wage earners organize to own Big Business, Big Business will own them. Shall Big Business own the workers, or will the workers own Big Business?

So long as the workers continue to work for wages, they will be controlled by those who pay the wages. The only way out of this serfdom is for us to organize ourselves into Unions *for* production instead of into Labor Unions to *stop* production.

About all the Labor Unions really accomplish is to stop production until an increase of wages is granted. Sometimes an increase is granted, and sometimes not. But for every increase granted in wages the price of the products of

labor are boosted enough to not only cover the increase in wages, but to afford an increased profit besides.

Trying to improve our condition by striking for higher wages is like trying to lift ourselves by pulling on our own boot straps—it never gets anywhere.

If we would only save the money we spend in strikes and for liquor, tobacco, tea, coffee, "Soft drinks" etc., that do us harm instead of good, and put it into one pool or into several pools, we could start several Billion or Hundred Million dollar businesses every year.

These great savings together with the greatly increased earnings gained by working for ourselves in our own collectively owned businesses, and the great saving made in co-operative house-keeping would soon enable us to own the Earth, and enjoy its fullness, with all fear of future want removed.

The great success and power gained by corporations and Trusts has come about through the economy and savings of individuals and pooling these savings and co-operating together. Hireling men, the road to your freedom lies through similar methods. You must work, earn, economize and save, you must pool your savings, you must co-operate and collectively own the facilities of production, and employ yourselves. The plan of the Industrial Public opens the way—gives you the

opportunity. Will you embrace it? Or will you continue to be a hireling slave to the end of your days and see your children travel the same downward road to poverty?

The facilities for production are so perfect in this world now, that there is no longer any excuse for poverty.

The existence of poverty in any part of the world, in this age of great productive possibility, is proof of the lack of right Society conditions. It is in our power to change these conditions and make them right for all. Shall we do it?

The plan of the Industrial Public is the only one, yet presented to the world, that can accomplish this end. No one reform can cure all the ills with which humanity is afflicted. Nothing but an entire new set of social institutions, all working in harmony together, can accomplish it. It will not do to mix up despotic institutions with publican institutions. All institutions must be homogenous (of the same kind). The publican principle of compact must extend to and include the family and the relation of the sexes, as well as the government and the industries.

The day of small one-man business has passed, it can not be made to pay in the presence of "Big Business." Everything in the Industrial Public will be carried on in a larger way.

The land will no longer be divided up in small fields, and cultivated with one man, and one or

two horse power in a slipshod way, like it is at present. The land will no longer be encumbered with fences that protect the growth of weeds for the wind to scatter their seeds over the cultivated ground. The land will be cultivated in large tracts with large tractors and machine tools. The land will be cleared of all stumps and stones and made level enough to admit of machine cultivation. It will be properly irrigated and drained and highly fertilized, and its cultivation will be under the supervision of experts.

We will no longer build small one-family houses on narrow streets or in dark slum alleys. Our homes will be palaces in parks, built fireproof, or nearly so, of concrete and steel with all modern comforts and conveniences, and large enough to accommodate several hundred persons. They will be built in such a way as to afford privacy to the individual as well as communal advantages.

Our factories and workshops will be sanitary, and structures of beauty, built near our homes, and everything operated by electric power generated by the falling waters or by the consumption of fuel at its source of production and transported on wires, to insure freedom from smoke and dirt.

The Productive Union will own the buildings and the equipment, but private rooms can be furnished by the occupant to suit their own taste.

The selection of rooms will be regulated by

competition, those offering the highest rental having first choice.

Meals will be served on the restaurant plan, so much for each dish, so that those who desire to economize in their eating can do so.

There will be no such thing as "over production" in the Industrial Public so long as any one needs more or better food, raiment or shelter.

No one will have to walk the streets hunting a job. There will always be some kind of a job waiting for them.

No one will be obliged to work at the same thing year after year in order to make a living. All can have a chance of employment, working part of the time in the house or shop, and part of the time in the garden, the orchard or the field.

Working all the time at one thing develops some faculties at the expense of others and makes us narrow and one-sided. To be a fully developed individual, we need to exercise all of our faculties and every function of our being. The Industrial Public system will afford ample opportunity for this.

CHAPTER IV

CHANGES, ECONOMIES AND ADVANTAGES OF THE INDUSTRIAL PUBLIC SYSTEM

When the Industrial Public system becomes universal, many of the useless, non-productive, harmful and destructive occupations of the present system will have given way to more useful and productive ones.

The majority of the people having come to realize the oneness of the race—the brotherhood and sisterhood of man—and to obey the injunction “Love thy neighbor as thyself,” standing armies and strong navies will be no longer needed.

The millions of men now engaged in war and preparing for war, and the \$8,000,000,000 now being spent annually for the purpose of destroying life and property, can be devoted to the building of homes for the homeless, to the production of food for the hungry, and clothes for the naked.

There will be no more use for banks, or bankers, stock, grain or provision brokers, insurance companies of any kind. No use for drug doctors, lawyers or real estate agents.

All private stores will now give way to the public store, and the vast amount of advertising now needed to boost the sales of these stores will

be no longer needed, effecting a saving of Millions annually to the consumers, and freeing the landscape from the objectionable signboard and billboard.

When we come to experience the deliciousness and the greater healthfulness of a fruit, nut and vegetable diet, we will cease to raise animals for slaughter, and cease to make graveyards of our stomachs for their dead carcasses.

The murdering of animals and using them for food, is one of the things that keeps alive the spirit of war, destruction and murder within us. Let us cast out this spirit of the devil, by a more rational and natural diet. As our appetites come back towards normal, we will learn, by experience too, that most foods are more nourishing, more delicious and more healthful when eaten raw or uncooked than when cooked.

If you want to be a live one, eat live foods. If you want to be a dead one, eat dead foods.

Cooking destroys the life principle in most foods and renders them inorganic.

The appetities of men and women having become more normal, by natural living, the distillery, the brewery, the saloon, and the drug store will go out of business and we will cease to raise tea, coffee and tobacco, except possibly a small amount of tobacco to kill the lice on plants.

When all the drones in the hive, all the para-

sites now living on the labor of others, and all those engaged in useless and harmful occupations are obliged to engage in useful production, no one will be overworked. The Earth will be made to blossom, and bring forth fruit, and we will all enjoy the fullness of life, to the exclusion of all poverty, disease and crime.

Large cities, with their small houses built on narrow streets or in slum alleys will become a thing of the past. We will get back to the land. Our homes, large palatial ones, will be built out in the open, surrounded by parks, gardens, orchards, nut groves, and fields of waving grain.

Our work shops and factories will be things of beauty too, built conveniently close by, and equipped with modern power plants and machinery. The power plants may be miles away, close by the falling water, the coal mine or oil well. The power being conveyed on wires to where needed, and there converted into light, power or heat as desired.

No one will lie awake at night wondering and worrying where the money is to come from to pay that note due tomorrow. Promissory notes will be no longer needed.

Enforced idleness will be a thing of the past. No one will have to tramp the street to hunt a job. There will be no more strikes, no more shutouts.

There will be no more evictions from rented

homes because we will all be part owners of the home.

There will be no more ground or cause for worry. It is worry that kills, not work.

There will be no more widows, widowers or orphans, but plenty of Sweethearts and lovers and lovable children.

When we have a variety of loves, the death of one does not leave us desolate or blight our lives, as it does in the monogamic relation. We still have some one to love and to love us. There is no great break, no void, in our love-life.

De-carnation, what we now call death, will not be looked upon as death, but as a new birth—a birth into a higher and better life, and should not therefore be cause for mourning. We should rather rejoice that our friend has entered into a more perfect, freer life.

When we become more sympathetic by closer communion with our fellows, when our thoughts are no longer centered on self, but go out to our neighbors, we will realize the one-ness of the race, and will feel and realize the presence and enjoy the companionship of our friends who have apparently departed this life, but who have only thrown off the mortal coil and still remain with us as part of the one stupendous whole, of which we all are but a part.

CHAPTER V

SOCIALISM AND THE SINGLE TAX

Of the various plans brought forth to cure the ills of Humanity, the two known as Socialism and the Single Tax, seem to have won the most converts, so we will take up these two systems and compare them with that of the Industrial Public.

In Socialism they commence at the top to build, and build downward. In the Industrial Public we commence at the bottom and build upward. Socialism has to wait until a majority of the voters of a nation are converted to its principles before it can be put into practice while The Industrial Public can be started by organizing a single Productive Union by comparatively few people, and then grow.

When three or more Productive Unions have been formed they can organize themselves into a Commercial Union by electing representatives thereto. The Commercial Union will regulate all Commerce between the Productive Unions and groups and can take statistics of all commodities needed by all the Productive Unions belonging to it and ascertain where they can be produced to the best advantage.

The Commercial Unions in turn can organize

themselves into a Universal Union which may embrace all the world.

The membership of a Productive Union will not be so large but what the members can come to know each other well enough to make a wise choice to fill any Office. They will not attempt to choose the Officers for a Commercial Union. They will let their representatives do that and then hold the representatives responsible for their acts under penalty of an immediate discharge, which can be affected at any time by a two-thirds vote.

A million, or a hundred million, people can not become well enough acquainted with each other to wisely select any one of their number to hold the highest office or offices in their gift, like a president of the United States, or the president of a Commercial Union, or the Universal Union of the Industrial Public.

The representatives of a Commercial Union will not be so numerous but what they can become sufficiently acquainted with each other to enable them to make a wise choice of their members to fill the various offices of the Union and also representatives to the Universal Union. This is representative rule—the next in line of evolution, after Autocratic rule.

The Industrial Public is voluntary association, while Socialism is compulsory.

Socialists advocate the confiscation of all pri-

vate property and making it public without compensating the present holders; while we, of the Industrial Public, are willing to work, economize and save, and acquire private property by purchase, or to patiently wait until the present holders of private property are converted to our way of thinking and voluntarily invest it in our enterprise.

The Socialists advocate and practice the destruction of property and the taking of human life with bomb, torch and dagger, in secret, stealthy warfare, often killing the innocent as well as the guilty, in order to further their ends, while those of the Industrial Public are opposed to the taking of human life or destroying anything that can be of use to humanity. We are willing to labor and wait, knowing that our course is just and that all people will come to see the justness of it sometime.

The Socialists do not advocate any sound or just basis on which to issue a currency. They propose to print all the money they want, and legislate value into it. Some Socialists propose to do without money altogether; letting each one help himself to all they want regardless of whether they produce anything or not. This plan may work for a while but can not continue forever.

The Socialists propose to pay the same wages to everybody regardless of what they produce,

fostering idleness, inefficiency and shiftlessness, while in the Industrial Public we endeavor to secure to each one *all they produce*, giving everyone an incentive to do their best and to become more and more efficient.

The Socialists propose to gain their ends by bloody revolutions—we by peaceful evolution. Which system are you in favor of?

The advocates of the Single Tax System seem to be of a higher degree of intelligence than most of those advocating Socialism.

Much has been claimed for the Single Tax plan, but the claims are not well founded. The plan does not propose any new monetary or currency system. It leaves the present system intact—a powerful engine for robbery and oppression. It does not propose any change in the present industrial system. It leaves the hiring system of service in force as it finds it. It does not propose any change in the relation of the sexes. It still leaves women the chattels of men.

About all the Single Tax could accomplish would be to free the land of private ownership by taxing unused land so high that no one could afford to hold it in idleness and would therefore relinquish its ownership, making it public land. The Single Tax system does not propose to make the *cultivation* of the land, or the mining of minerals, public business. They claim that making the *land* public property would enable the idle

workers to get out on to the land and that that would raise wages and thereby benefit the workers.

If this plan had been put into practice before the advent of steam and electric power, and power machinery and tools, it might have done some little good. But the average wage earner of to-day, especially those out of a job, without money to buy a horse, tools, fertilizers or seeds, or to buy food to live on while raising a crop, would not make much headway out on a farm, single-handed and alone. Even if he did have enough money to afford a one-horse outfit he could not compete with the capitalist farmer who owns numerous powerful tractor engines and all the power machinery and tools that can be operated therewith and capital to drain, irrigate and fertilize the land and pay the wages of an army of hirelings while they raise an abundant crop for him.

Henry George in his "Progress and Poverty" admits that the operation of the Single Tax would be, in effect, the putting the use of the land up at auction and knocking it down to the highest bidder, the one who would pay the highest tax for its use.

Let us see, now, how this plan would work out in practice.

Here are several thousand acres of fertile farm land, the use of which is put up at auction and

knocked down to the highest bidder. Who can afford to pay the highest tax for the use of this land? Is it the wage earner, without capital to buy even a single horse and an outfit of tools to go with him or to buy fertilizers and seeds or to live on while raising a crop? Or would it be some capitalist with plenty of money to buy all the best power plants, machinery and tools on the market, plenty of fertilizers and seeds and to employ an army of men to drain, irrigate and cultivate the land? Anybody with a particle of common sense can see that the capitalist would get it.

Now we will take a coal mine for another example. Here is a mine with millions of tons of coal in it. This particular mine was operated by a private owner for several years before the Single Tax came into effect. The former owner still has his mining tools on the ground and he knows to a farthing how much it costs to get a ton of coal out. When the use of this mine is put up at auction, who can afford to pay the highest tax for its use? Is it any one of the miners who have been working for years in the dark caverns of the earth at starvation wages? Or would it be the operator who has his tools already on the ground and a trade already established for the coal? The operator would surely get it, and we all know what he has been doing to us in the past.

As it would take less capital to pay a tax on the land than to buy and own it, it would be easier for capitalists to monopolize the mines and the land, under the single tax plan, than under the present system, therefore, the Single Tax would benefit the rich and not the poor.

No one reform can cure all the evils with which we are afflicted. The Industrial Public plan is the only one yet offered that gives promise of doing this.

The Industrial Public is not a fragmentary reform. It comprises a complete new set of institutions, all in harmony with each other. It is an integral reform that reaches all the way down and up the line.

The plan of the Industrial Public is in line with evolution. It is the next possible step, a step that we all must take sooner or later. Why not take it now?

THINK THIS OVER

In the Industrial Public there will be No Orphans, No Widows or Widowers.

The death of either one or both parents will not break up a home or a business and will in no way interfere with the proper care and training of the Children.

NO PAUPERS OR BEGGARS

In the Industrial Public, dependent persons are not treated as paupers or beggars. They are provided for by loans from the public fund, to be paid back as the recipient is able.

THE INDUSTRIAL PUBLIC

PART II

BY

SAMUEL T. FOWLER

NOTICE

This part was first published in book form in 1882

**That portion devoted Specially to
SOCIETARY EVOLUTON and
RECONSTRUCTON**

Commences on page 170 and Continuous to the End

THE CONSTITUTION

For the Industrial Public Commences on Page 210

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GENETICS

A NEW SYSTEM OF LEARNING

**BASED ON THE ANALOGIES COMPRISED IN A
COMPLETE ABSTRACT OF THE REQUIREMENTS
OF GENETIVE LAW, AS THEY APPLY TO THE
ORIGIN AND PRODUCTION, OR TO THE SOURCE
AND GENESIS OF THE STAR, PLANT, ZONIC
AND SOCIETARY WORLDS**

BY

SAMUEL T. FOWLER

Professor of Genetics

PHILADELPHIA

GEO. A. FOWLER & CO.

No. 1802 Master Street

1882

(Now out of Business)

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.
—Luke, iv, 18.

Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—Peter, iii, 13.

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PREFACE

When writing the introductory chapter of *Genetics* we did not intend to exceed 160 pages, and in them we hoped to include short chapters on *Phrenology*, *Astronomy*, and the *Secrets of Language*, but the chapters on the *Divinity of Humanity* and *Societary Reconstruction* were not included in that plan.

While writing *Societary genesis*, we concluded to put the two chapters in place of the three, add 32 pages more to this book, make another book for the *Secrets of Language*, and save *Phrenology* and *Astronomy* for the proposed periodical.

After more deliberate consideration we have concluded to publish *The Secrets of Language* in the *Reconstructionist* and subject it to criticism before putting it in book form; therefore, the *Reconstructionist* will have our immediate attention.

We believe that for those who are accustomed to close thinking, an orderly statement is better than an elaborate argument, and that argument will serve better when given in response to questions or criticisms in a periodic manner; therefore, in this book we are content with little more than a textual statement, leaving the discussion of the subjects for the *Reconstructionist*.

The germ of Genetics was derived from the Divine sphere of humanity in a manner that precludes denial; but its development has been accomplished in the same demonstrative manner that is required for the solution of any mathematical problem.

We have been conscious of an influx of new ideas, and of the presence of a superintending power, but the evidence is abundant that the work has been accomplished through our organism and by our discretionary efforts.

The process has been so intensely mathematical that we have rewritten the same page 35 times in one afternoon, and some portions of the work have been rewritten many more than a thousand times before the desired results were accomplished.

To rewrite until no error can be detected is the rule; and when a solution is demonstrated complete and correct, we are disposed to assert the results with the same confidence that an expert would assert the results obtained by the solution of any mathematical problem.

When any problem has been clearly and accurately demonstrated, knowledge supersedes belief so perfectly that no honest man can be content to say, "I believe," nor is it polite to require it of him.

GENETICS

CHAPTER I.

INTRODUCTION

Believing that our position is not a common one, and wishing to be rightly understood, we give this sketch:

For several generations my ancestors were born in New England.

Both father and mother were New School Presbyterians, and father was the founder of a Congregational church in Western New York, and another, in Southern Michigan; and in these churches he filled the office of deacon, over forty years.

Though his school education was limited to six weeks he was noted for superior intelligence, justice, kindness and mechanical ability.

Mother was a well educated New England school teacher, had excellent mechanical talents, was proficient in housekeeping, millinery, dress-making, tailoring and nursing. She was considered a good theologian, and was foremost in every benevolent work.

Both parents were noted for doing what they did, well.

A sister of mother's was a missionary among the Indians for more than fifty years, and the missionary spirit was prominent in both father and mother.

These characteristics of my parents appear to have been inherited by me with due increase.

From my earliest recollection I craved missionary work, and was restrained from preparation, therefor, only by poor health! and to do all that I did in the best manner the case would admit of, has been my ruling passion.

Father was a pioneer farmer from boyhood to old age, and his frontier life was attended with many interesting experiences.

I was born Oct. 19, 1821, at Liberty Corners, Steuben Co., N. Y., in a log house, and from that locality we removed to Jackson Co., Mich., in the spring of 1836.

I was sickly from birth to about 18 years of age; grave clothes were made for me in infancy, and at several other times I have been considered past recovery.

Ill health and pioneer life left me small opportunities for a school education.

I seldom attended school more than a few days at a time, and after 13 years of age my schooling comprised nineteen days at two different times, and two months at another time.

A phrenologist who had examined many thou-

sand heads, declared with emphasis that father's head was the most evenly balanced of any he had ever examined.

Another phrenologist of like experience declared that my phrenological developments indicated a greater variety of talent than any head he had previously examined. He said that I was capable of managing mercantile or manufacturing business on a large scale, but would not earn a living in any penny business.

Another well known phrenologist asserted that my benevolence was too large to drive a bargain, and that my conscientiousness and veneration were too large to meet the tricks of trade; and on the basis of this decision I was deprived of a place in more than one large business establishment. The correctness of these phrenological conclusions has been verified by experience; especially, if tricks are to be met by tricks.

I think my talents have found full scope in a better cause than the service of mammon. I worship at the shrine of human well being.

I began to study phrenology at about 14 years of age, and mesmerism at about 16. At 20, I had studied the Bible more than any other book.

At about 23, Hydropathy attracted my attention, and soon after, I commenced the study of Hygiene.

My inventive ability, and aspirations for improvement, led me to seek better ways of doing

things, and for this I have been accused of being odd, and of doing nothing as others do it. Many times I have been told that if I should get drowned they would look up stream for me, and not with the current.

I have never realized a desire to be, or do, differently from others for the sake of difference, oddity, or notoriety.

I joined the church at about 16, taught Bible class before 21, and refused the office of deacon at about that age.

In the spring of 1848, I removed from Michigan to Dutchess Co., N. Y., under peculiar circumstances. I had contracted a malarial fever the previous summer, that had been perpetuated by repeated relapses, until so low a condition was reached that no hope was entertained of my recovery.

When father informed me of this, and inquired if I felt prepared for the approaching event, I replied that my work was not done, and that I should not die until it was. This was the third time I had said the like, under like circumstances; and each time it was said with perfect assurance, though I had not the least idea of what that work was to be.

Shortly after this I began to recover in a very unexpected manner; and not long after, we received a letter from sister Charlotte, who then lived in New York City, stating that while sleep-

ing with "Blind Mary" (a girl noted for her clairvoyant powers) she was awakened for the reception of a communication, in which my case was described, and it was said that I must come East, or I would not live long. This occurrence had been related to my brother, O. S. Fowler, who then lived in Dutchess county, and he had offered me a home and a loan of money for my removal.

The offer was accepted. I came East soon after, and paid my way in any capacity that circumstances indicated.

In the course of events, several occasions occurred for the delivery of hand-bills for lectures in New York City, and on one occasion about two weeks were spent in this manner. I then realized, with deep sorrow, a degree of poverty, degradation, crime and misery that I had not before suspected.

This led to a careful study of the cause and cure of these evils, and I saw clearly that only ignorance and selfishness rendered them necessary; and while passing through Baxter Street I was so wrought upon that I stopped and stamped on the sidewalk, saying: "This need not, and shall not continue to be so!" and from that day to this my most earnest thoughts have concerned the ways and means for the accomplishment of the desired change.

I moved to Harlem in the fall of 1849, and to Brooklyn in the spring of 1850.

That summer the Fox family came to New York, and I heard the "raps" for the first time, at Barnum's Hotel, in the presence of Kate Fox. Shortly after, the manifestations commenced at my own house, without the presence of a professional medium.

These manifestations gave me much joy, for I thought the angels could surely give me a solution of the problem that so deeply interested me, but I was doomed to temporary disappointment.

As I had studied mesmerism for practical purposes, I frequently healed my mesmeric manipulations, or such appeared to be the case; but I soon learned that the power to heal was derived from the, so-called, Spirit World, and that I healed only as a medium of that power.

With this knowledge, came an increase of power, but it was not subject wholly to my will. I could use it only as moved, and it often came unasked and unexpected.

I soon came to think that this power was a grand thing for a sick and suffering humanity, and believing that the exhibition of it could be increased by a combination of mediumships, I devised a plan for a healing circle, and mentioned it to a person who was often used as a healing medium. He was almost instantly entranced and controlled to give a communication, in which I was informed that the successful carrying out of my plans would prevent the acquisition of knowl-

edge concerning the laws of life, health and happiness, and cause a forgetting of what had been learned in that direction; that this would lead to a continual violation of law, and the recurrence of disease, until humanity would become one mass of corruption, and, therefore, any spirit who knew enough to heal, would not do it merely for the relief of present suffering; that healing, and all other modern spirit manifestations, were intended to attract our attention, and prepare the way for the introduction of better societary arrangements; that they had made me a medium of the healing power for the establishment of my faith; that with great labor they had prepared me for a special work; that my healing power would be mostly withdrawn until the accomplishment of my specialty; that they had long recognized the existence of laws pertaining to life, health and happiness, not yet known or understood by any of the inhabitants of this earth; that even the angels knew only what had been learned by experience in forms like ours; that the desired knowledge could be accomplished only through brains adapted to the purpose; that my brain development was the result of an effort on their part extending through four generations; that success was probable in me, but to accomplish the desired result, it was necessary that everything be tested in the most critical manner, and that I accept nothing as by

authority, otherwise neither they nor I could advance beyond what was already known.

They assured me that if I would join heartily with them in this work, they would give the necessary inspiration and guidance for its accomplishment, and that faithful perseverance on my part would ensure success.

Then the requirements of law could be taught, and all suffering could be overcome by obedience thereto.

The proposal was gladly accepted.

Shortly after this occurrence, the 18th and 19th verses of the Fourth chapter of Luke were seemingly sounded in my ears continually, night and day, for about three weeks, and ceased not until I read:

“The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

“To preach the accepted year of the Lord.”

When I had read, the repetition ceased, and I understood the application of the text.

Thus I was imbued with the spirit of my work, and not far from the same time I was introduced to the allotted work, by means of a vision, in which I seemed to have gained more knowledge in a few minutes, than I had gained in my previous life, and though I remembered not a word that was said to me, a key remained, so that what I learned

concerning anything or subject, could be applied by analogy to any analogous subject.

Since that time, I have received no more verbal instructions concerning my special work, but I have been inspired with ideas that have been tested and arranged according to the best of my judgment, and I have been informed of my errors only by obstructions in my path.

What I have to say, I shall say as of myself, and from the standpoint of what I know and have tested in the most critical manner, but I cannot deny that I am only a coadjutor in the employ of higher powers.

As co-laborers we have accomplished a complete abstract of the requirements of the law of genesis, as they apply to all genitive potencies, and in the genesis of all things.

By the aid of this abstract, we have discovered that all lesser genitive potencies are comprised in an all comprehensive one, named Existence.

A complete solution of the genitive principles, constituents and degrees of Existence, in their order, has been accomplished.

The line of antecedency has been traced to that which is first in the order of possibility, and from there the line of succedency has been traced through the prime ungenerated realities of the potential source, from which all generated actualities are derived.

From this prime potential source we have

traced the line of succedency, which is also the line of genesis, through the Star, Plant, Zoonic and Societary worlds.

In this tracing, it has been discovered that there are 64 generic departments of genesis, in each of which are comprised all the requisites of genesis; that these 64 departments of genesis indicate 64 generic departments of learning; also, these departments of genesis and learning, indicate 64 different organs of reflection in each hemisphere of every well developed, upper human brain.

None of the reflective organs are comprised in the cerebellum.

Each of these 64 organs serves for the cognition and reflection of the phenomena that pertains to its own special department; and it has been proven that they occur in the same order as do the departments of genesis, whose phenomena they reflect.

In this manner Genetics has been accomplished and tested, and it will advance Phrenology to the position of an exact, universal science. Exact, because based on the requirements of the eternal law of genesis; and universal, because it will treat of all the possibilities of existence, real or phenomenal, in genetive order.

The abstract requirements of genetive law apply alike to each of the 64 departments of learn-

ing; therefore, each one is the analogue of each other one.

One department is called lineology, and it will furnish lineal symbols, or written letters, that will, by their analogies, represent, with unmistakable certainty, every idea that is possible to any being.

In like manner, musical tones, articulate sounds, chromatic reflections or the generic degrees of any other department, can be made to represent any possible idea.

All these discoveries were accomplished in less than 8 years, by the aid of genetive analogies, with very little dependence on words; and not being able to express even their outlines by words alone, it was accomplished in tabular form, by the use of lines and numerals added to a few words.

Years then passed in a strenuous endeavor to find suitable words for the expression of the new ideas.

We were taught by books, and otherwise, that the many words comprised in our language were composed of a few elementary ones called roots, prefixes and suffixes.

We sought suitable books, entered heartily and hopefully upon the work, pressed our investigations vigorously, and soon found that elementary words were not the basis of significance. Significance was in every case traced to letters, and the significance of letters was veiled in deep mystery.

A translation of the new language into the old

appeared necessary for the communication of the new ideas, but how could this be accomplished, while the basis of significance in the old remained a mystery? [76]

This was our dilemma at 11 A. M. on Feb. 22nd., when seeking a solution of the difficulty, we were moved to make a plain capital letter in the printed form, and upon that to place another, and another, until all the capitals were comprised in one monogram.

This was accomplished in less than one hour, and while contemplating it, strong came the conviction that it was the key to many mysteries, including the origin and significance of letters. We could see that it was largely a *diagram* of astronomical knowledge.

On the basis of this clue, and aided by genetics, we commenced investigations that led to the discovery that all conventional languages had their origin in ideographic signs that were used first for the recording of discoveries made by the ancient wise men, concerning the genesis of the Star, Plant, Zoonic and Societary worlds.

The letters of all written languages were formerly composed of these ideographic signs, and their genetive analogies were the basis of signification to the ancient cabala of learning.

The authority of usage never found place among those who knew the analogical basis of language, and a revival of this knowledge will

wipe this foul blot from the mind of every human being that is enlightened thereby.

When the *ancient wise men* knew the subject treated of, they understood the signification of the emblems used, whether derived from one source or from another.

They could discourse about the stars in anthropologic symbols, or about men in celestial (or star) symbols, and be understood, every whit.

The ideographic origin of language has been kept a profound secret by a variety of occult contrivances, that have been discovered, and will be set forth in another book.

The origin and principles of all conventional languages have been completely veiled from the noncabalist, for the perpetuation of their ignorance and bondage, and when it was found that they were determined to have a language, and were preparing the means for its accomplishment (as represented by the story of Babel), simple words were given as a basis of arbitrary significations.

Thus language was confounded so that speech could not be understood; and by this means the people were divided by idioms into many nations that were scattered abroad.

Bondage has been, and will be, perpetuated until the veil is removed from the origin and signification of letters.

The discovery of the ideographic origin of lan-

guage, and the analogical basis of signification, combined with genetics, furnishes a key to the cabalistic allegories, of which the Bible and other sacred (secret) or mythical books are mostly composed.

We are already enabled to read these allegories with very satisfactory results. The veil of mystery has been removed from the Bible sufficiently to prove that it is a conservatory of the secrets of the ancient Cabala, and that they contain abundant evidence that in many respects the knowledge of the ancient Cabalist, concerning the genesis of the four worlds, exceeds that revealed by modern science. We are convinced that Galileo and other discoverers were persecuted because priest and kingcraft were being endangered by the revelation of cabalistic secrets.

In this and other books we expect to demonstrate the correctness of all our claims, and to show results superior to what has hitherto been considered possible by the most hopeful.

We are aware that the problem of creation has commanded the attention of the wise, of all ages.

We are aware that a vast amount of energy has been, and is being, spent in the endeavor to fathom the great First Cause.

We are aware that in the past these efforts have fallen so far short of the desired results, that by general consent the solution of this problem is now

pronounced impossible, although many are yet seeking it.

We are aware that our claims and assertions will appear pretentious and unreasonable to most people, who consider only the carnal instrumentality.

We know that a correct solution of this problem will answer to the cravings of every intelligent human soul, that is not besotted with undue power or over-reaching selfishness; and we know that it will supply a most pressing need of humanity, for on it hangs more of human well being than on the solution of any other problem.

Church dignitaries claim that all generated things, and some that are not generated, have their origin in a lone father who spake them into existence, and for proof, they refer us to mysterious traditions, concerning the origin of which they give not the least clue; and in which we find no such teachings.

Such a claim is contrary to all human experience, observation and reason; and as it comes not within the range of human understanding, it cannot be a revelation.

History is the foundation of knowledge.

Phenomenal history can never reach the prime ungenerated source.

Philosophy yet consists wholly of hypothetical assumptions and theoretical speculations concerning phenomenal history.

Modern science is based on the history of observed phenomena, and its superstructure is composed of hypothetical assumptions and theoretical speculations concerning the realities that underlie and support the recorded phenomena.

Assumptions and speculations are pre-dic-able only of ignorance, and as they ever dwell in the realm of the "relative," they never reach the domain of reality.

Phenomena is pre-dic-able only of genesis, and genesis is ever governed by the requirements of genitive law; therefore, these requirements are the only possible exponents of the realities that support any phenomena.

The new system of learning, called Genetics, is based on a complete abstract of the requirements of genitive law, and its merits rest on the basis of the universal applicability, and the eternal unchangeability of its requirements.

This system does furnish a solution of the creative problem, and it does reach from the prime potential source, to the last possibility of genesis.

Genetics renders it no longer necessary to reason from the basis of assumptions concerning any phenomena, or concerning the reality that supports it; and we ask for it an honest hearing, and the most critical investigation.

CHAPTER II.

GENETIVE LAW

GENETICS pertains to the origin, production, source and genesis of things.

A complete system of genetics answers to the origin, production, source and genesis of all generated things.

Such a system is possible only on the basis of a complete abstract of the requirements of genitive law.

In its strictest sense, the word law signifies a fixed, unchangeable rule of action, or of occurrence.

Genitive law is that line of inevitability that divides the possible from the impossible, in the genesis of all things; and the requirements of this law are but the fiats of necessity.

This law is eternally a self-existing, uncreated omnipresence, that can never be suspended, abridged, superseded or annulled; and its requirements answer in every particular, to every possible case in genesis.

A perfect abstract of the requirements of this law is comprised in a complete variety of genitive principles, constituents and degrees, composed in genitive order.

Such an abstract will answer to every requirement of any genitive potency, great or small, complex or simple.

All that is learned concerning the requirements of law in any genitive potency may be applied analogically to any other genitive potency.

Among the required items of any genitive potency, there are certain grades of likeness and of difference, that furnish lines of distinction by which its varied principles, constituents and degrees may be determined; and certain grades of antecedency and of succeedency, that furnish lines of distinction by which to determine the order of their composition.

A complete solution of the principles, constituents and degrees of any genitive potency may be accomplished by commencing with, and continuously tracing, the lines of the middle grades of likeness and difference to their ultimatum; and a complete solution of the genitive composition of these principles, constituents and degrees, may be accomplished by tracing the lines of primariness and of secondariness; beginning with the degrees, and ending with the principles.

In these tracings, all that is on one side of the line must differ, in some respects, from all that is on the other side.

All that is on either side of the line must be alike in that wherein all its items differ from all of the items on the other side.

All that is on one side of the line must be of one grade of antecedency, and all that is on the other side must be of one grade of succeedency. In each case, the antecedency and the succeedency must be of like grades.

The lines of likeness, of difference, of primariness and of secondariness all occur with each grade; hence, there are four sets of lines that may serve as a four-fold guide in these tracings.

The lines of likeness and the lines of difference both indicate the natural divisions, and should be traced together, so that each may facilitate and prove the tracing.

The lines of primariness and the lines of secondariness both indicate composition, and should be traced together, that each may aid and prove the work.

The divisions begin with the principles, and the composition begins with the degrees; therefore, they proceed in opposite directions.

The divisions should be accomplished first, because synthesis is not possible before analysis.

The lines of composition lie with the lines of

division, but they *begin* where the lines of division *end*, so that the steps of composition retrace the steps of division, and thus division and composition may each serve as a test for the other.

A rectangular figure that equals two squares may serve as the analogical representative of any genitive potency; also, such a figure may be so divided as to represent all of the divisions of any potency into principles, constituents and degrees.

In any genitive potency, the first middle grade of likeness and of difference lies between its *procedive* and its *proced-ure* items.

By the lines of this grade, any potency is divided into a complex *proced-ive* and a complex procedure principle.

Fig. 1, page 87, represents the first division and the two complex principles.

The second middle grade of likeness and of difference lies between the composite centerstandive and the composite circumstandive principles of both the *proced-ive* and the *proced-ure* principles.

By the lines of this grade, the complex *proced-ive* and the complex *proced-ure* principles are each divided into a composite centerstandive and a composite circumstandive principle.

Fig. 2, page 88, represents the second division and the composite principles.

The third middle grade of likeness and of difference lies between the self-hood and the spontaneic items of each composite centerstandive principle, and between the unitive and the unfoldive items of each composite circumstandive principle.

By the lines of this grade, each composite centerstandive principle is divided into a distinct selfhood and a distinct spontaneic principle, and each composite circumstandive principle is divided into a distinct unitive and a distinct unfoldive principle.

Fig. 3, page 89, represents the third division and the distinct principles.

The fourth middle grade of likeness and of difference lies between the sexual and the conjugal constituents of the proced-ive principles, and between the analytical and the synthetical constituents of the proced-ure principles.

By the lines of this grade each distinct proced-ive principle is divided into a sexual and a conjugal constituent, and each distinct proced-ure principle is divided into an analytical and a synthetical constituent.

Fig. 4, page 90, represents the fourth division and the constituents.

The fifth middle grade of likeness and of difference lies between the matine and the maline items of each constituent.

Masculine is derived from MASTER, and signifies that which pertains to mastership. Feminine is derived from FEMALE, which is composed of FE and MALE, and signifies the state of being held by a male master as a fee, or in fee simple. These words belong to the marriage vocabulary, and indicate the social status of husband and wife.

Mat-ine is derived from MAT, which signifies to knit, or weave together, as in conception and gestation. Mal-ine is derived from MAL, which signifies to impregnate or infect, as in begetting.

By the lines of this grade, each constituent is divided into a distinct discrete matine, and a distinct discrete maline degree.

Fig. 5, page 91, represents the fifth division and the degrees.

These degrees are the genderic items required in any genetive potency, and the fifth grade is the last grade, whether of likeness or difference.

Each special quality indicates a special department, and therefore there is a proced-ive department, called proced-iv-ity; a proced-ure department, called proced-ur-ity; a centerstandive department, called centerstantiality; and a circumstandive department, called circumstantiality; there is, also a selfhood, a spontaneic, a unitive, an unfoldive, a sexual, a conjugal, an analytical and a synthetical department. (*Continued on page 94.*)

ABSTRACT REQUIREMENTS

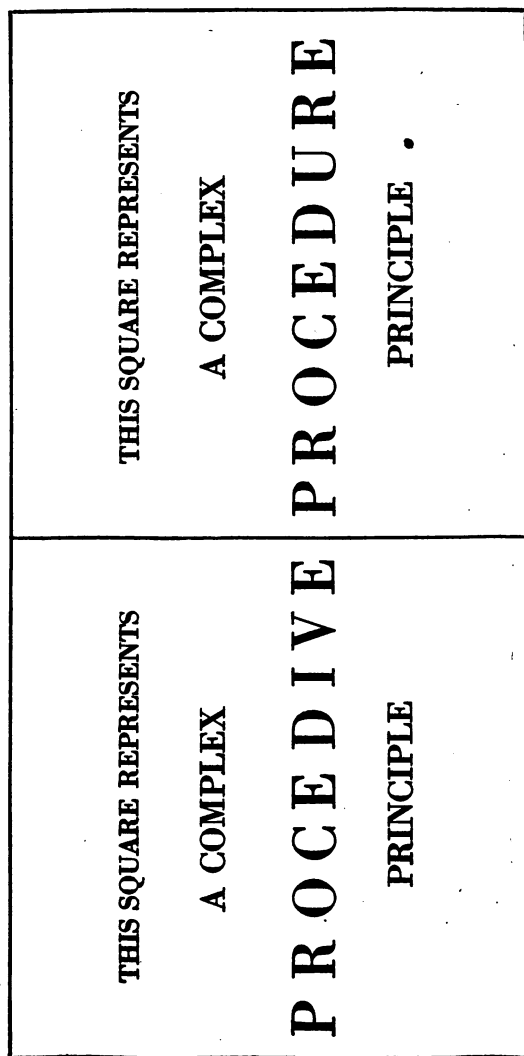


FIG. 1

THE 2 COMPLEX PRINCIPLES

ABSTRACT REQUIREMENTS

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FIG. 2

<p>THE COMPOSITE CENTERSTANDIVE PRINCIPLE OF PROCEDIVITY</p>	<p>THE COMPOSITE CENTERSTANDIVE PRINCIPLE OF PROCEDURITY</p>
<p>THE COMPOSITE CIRCUMSTANDIVE PRINCIPLE OF PROCEDIVITY</p>	<p>THE COMPOSITE CIRCUMSTANDIVE PRINCIPLE OF PROCEDURITY</p>

THE 4 COMPOSITE PRINCIPLES

ABSTRACT REQUIREMENTS

1	THE DISTINCT SELFHOOD PRINCIPLE OF PROCEDIVITY	THE DISTINCT SELFHOOD PRINCIPLE OF PROCEDURITY
2	THE DISTINCT SPONTANEIC PRINCIPLE OF PROCEDIVITY	THE DISTINCT SPONTANEIC PRINCIPLE OF PROCEDURITY
3	THE DISTINCT UNITIVE PRINCIPLE OF PROCEDIVITY	THE DISTINCT UNITIVE PRINCIPLE OF PROCEDURITY
4	THE DISTINCT UNFOLDIVE PRINCIPLE OF PROCEDIVITY	THE DISTINCT UNFOLDIVE PRINCIPLE OF PROCEDURITY

THE 8 DISTINCT PRINCIPLES

FIG. 3

ABSTRACT REQUIREMENTS

1	THE SELFHOOD SEXUAL Constituent	THE SELFHOOD CONJUGAL Constituent	THE SELFHOOD ANALYTICAL Constituent	THE SELFHOOD SYNTHETICAL Constituent
2	THE SPONTANEIC SEXUAL Constituent	THE SPONTANEIC CONJUGAL Constituent	THE SPONTANEIC ANALYTICAL Constituent	THE SPONTANEIC SYNTHETICAL Constituent
3	THE UNITIVE SEXUAL Constituent	THE UNITIVE CONJUGAL Constituent	THE UNITIVE ANALYTICAL Constituent	THE UNITIVE SYNTHETICAL Constituent
4	THE UNFOLDIVE SEXUAL Constituent	THE UNFOLDIVE CONJUGAL Constituent	THE UNFOLDIVE ANALYTICAL Constituent	THE UNFOLDIVE SYNTHETICAL Constituent

THE 16 CONCRETE CONSTITUENTS

ABSTRACT REQUIREMENTS

1	MATINE SEXUAL 1	MATINE SEXUAL 2	MATINE CONJUGAL 3	MATINE CONJUGAL 4	MATINE ANALYT. 5	MATINE ANALYT. 6	MATINE SYNTHET. 7	MATINE SYNTHET. 8
2	MATINE SEXUAL 1	MATINE SEXUAL 2	MATINE CONJUGAL 3	MATINE CONJUGAL 4	MATINE ANALYT. 5	MATINE ANALYT. 6	MATINE SYNTHET. 7	MATINE SYNTHET. 8
3	MATINE SEXUAL 1	MATINE SEXUAL 2	MATINE CONJUGAL 3	MATINE CONJUGAL 4	MATINE ANALYT. 5	MATINE ANALYT. 6	MATINE SYNTHET. 7	MATINE SYNTHET. 8
4	MATINE SEXUAL 1	MATINE SEXUAL 2	MATINE CONJUGAL 3	MATINE CONJUGAL 4	MATINE ANALYT. 5	MATINE ANALYT. 6	MATINE SYNTHET. 7	MATINE SYNTHET. 8

THE 32 DISCREITIVE DEGREES

FIG. 5

All of the principles, constituents and degrees comprised in the 5 preceding figures, are arranged in tabular form on this, and the next page.

The tabular arrangements of the two pages should be considered as parts of one table. This is indicated by the numbering of the degrees and by the chief heading, which extends over both parts.

The proced-ive and the proced-ure principles

ABSTRACT RE- PROCED-IVE

CIRCUMSTAND. CENTERSTAND.

SELFHOOD

SEXUAL	CONJUGAL
MATINE 1 MALINE 2	MATINE 3 MALINE 4

SPONTANEIC

SEXUAL	CONJUGAL
MATINE 1 MALINE 2	MATINE 3 MALINE 4

UNITIVE

SEXUAL	CONJUGAL
MATINE 1 MALINE 2	MATINE 3 MALINE 4

UNFOLDIVE

SEXUAL	CONJUGAL
MATINE 1 MALINE 2	MATINE 3 MALINE 4

each comprise a centerstandive and a circumstance principle, as indicated on the margin.

In each centerstandive principle are comprised a selfhood and a spontaneic principle, and in each circumstance principle are comprised a unitive and an unfoldive principle, as indicated by words in the center. 1, 2, 3 & 4 indicate the selfhood, the spontaneic, the unitive and the unfoldive circles; and 1, 2, 3, 4, 5, 6, 7, & 8 indicate the degrees.

QUIREMENTS PROCEDURE

SELFHOOD				1	CIRCUMSTAND. CENTERSTAND.
ANALYTIC.		SYNTHETIC.			
MATINE 5	MALINE 6	MATINE 7	MALINE 8		
SPONTANEIC				2	
ANALYTIC.		SYNTHETIC.			
MATINE 5	MALINE 6	MATINE 7	MALINE 8		
UNITIVE				3	
ANALYTIC.		SYNTHETIC.			
MATINE 5	MALINE 6	MATINE 7	MALINE 8		
UNFOLDIVE				4	
ANALYTIC.		SYNTHETIC.			
MATINE 5	MALINE 6	MATINE 7	MALINE 8		

There are two composite, and four distinct proceeded-ive principles comprised in the complex proceeded-ive principle, also eight proceeded-ive constituents and sixteen proceeded-ive degrees.

A like participation of quality occurs in every genetive department.

In each constituent the matine degree is the coherive antecedent of the maline degree, and the maline degree is its cohered succeedent.

In each distinct proced-ive principle, the sexual constituent is the inherive antecedent of the conjugal constituent, and the conjugal constituent is its inhered succeedent.

In each distinct proced-ure principle, the analytical constituent is the inherive antecedent of the synthetical constituent, and the synthetical constituent is its inhered succeedent.

In each composite centerstandive principle, the selfhood principle is the adjunctive antecedent of the spontaneic principle, and the spontaneic principle is its adjoined succeedent.

In each composite circumstandive principle, the unitive principle is the adjunctive antecedent of the unfoldive principle, and the unfoldive principle is its adjoined succeedent.

In each complex principle, the centerstandive

principle is the conjoinive antecedent of the circumstandive principle, and the circumstandive principle is its conjoined succeedent.

The proced-ive principle is the exherive antecedent of the proced-ure principle, and the proced-ure principle is its exhered succeedent.

By coherency the discreitive degrees are composed in concretive pairs.

By inherency, the distinct concretive pairs are composed into distinct compoundive series.

By exherency, the distinct compoundive series are composed into complete generic circles.

By adjunction the selfhood and spontaneic degrees, pairs, series and circles, are composed into circumstandive degrees, pairs, series and circles.

By conjunction, the centerstandive and the circumstandive degrees, pairs, series and circles, are composed into potential degrees, pairs, series and circles.

Thus we find that there are five grades of likeness, five grades of difference, five grades of antecedency, five grades of succeedency, five grades of division, and five grades of composition.

In each case, these grades may be designated as the first, second, third, fourth and fifth.

To facilitate memory, numerals are placed on

the margin of Figs. 3, 4 and 5, opposite the selfhood, the spontaneic, the unitive and the unfoldive departments. Of these numerals, 1 and 2 are opposite the centerstandive department, and 3 and 4 are opposite the circumstandive department.

Also, in these four departments, these degrees are indicated in the same manner. 1, 3, 5 and 7 indicate matine degrees; 2, 4, 6 and 8 indicate maline degrees; 1 and 2 indicate sexual degrees; 3 and 4 indicate conjugal degrees; 5 and 6 indicate analytical degrees; 7 and 8 indicate synthetical degrees.

Particular notice should be taken of this numbering, for it will be used in other places, to aid the memory concerning the abstract requirements of genitive law as they apply to special cases.

The degrees of the selfhood circle are genderic facts.

The degrees of the spontaneic circle are genderic adaptations.

The degrees of the unitive circle are genderic appositions.

The degrees of the unfoldive circle are genderic truths.

The degrees of the centerstandive circle are genderic factors.

The degrees of the circumstandive circle are genderic alliances.

The degrees of the potential circle are allied factors.

Facts endow with selfhood. Adaptations endow with spontaneity. Appositions endow with unity. Truths endow with unfoldivity.

The factors are adapted facts. Alliances are truthful appositions.

Genetive spontaneity can occur only in the presence of adaptations.

Adaptations are special and mutual, and therefore, adaptation in one direction implies non-adaptation in other directions.

Appositions that accord with adaptations endow with a harmonious unity, therefore they are truthful and right.

Appositions that do not accord with adaptations endow with a discordant unity, therefore they are false and wrong.

Good is unfolded from a harmonious unity through the mutuality of service and the reciprocity of uses.

Evil is unfolded from a discordant unity, by the non-mutuality of service, and by the substitution of abuse for use, wholly or in part.

Good can flow only from harmony through use.

Evil can flow only from discord through abuse.

When truth and error are mingled, harmony and discord, use and abuse, and good and evil will be so closely connected as to appear inseparable.

This law of truth and error, harmony and discord, use and abuse, good and evil, applies to every department of genesis.

We will now give formulas of the requirements of genitive law, abstractly considered.

FIRST FORMULA.

To be genetically potent, any potency must comprise a complex proced-ive and a complex proceed-ure principle. (*See Fig. 1, page 87.*)

Each complex principle must comprise a composite centerstandive principle, and a composite circumstandive principle. (*See Fig. 2, page 88.*)

Each composite centerstandive principle must comprise a distinct selfhood and a distinct spontaneic principle; and each circumstandive principle must comprise a distinct unitive and a distinct unfoldive principle. (*See Fig. 3, page 89.*)

Each distinct proced-ive principle must com-

prise a concrete sexual and a concrete conjugal constituent. (*See Fig. 4, page 90.*)

Each distinct procedure principle must comprise a concrete analytical and a concrete synthetical constituent. (*See Fig. 4, page 90.*)

Each constituent must comprise a discrete matine and a discrete maline degree. (*Fig. 5, page 91.*)

The discrete degrees of each constituent must be composed in a concrete pair by coherency.

In each distinct principle, the pairs must be composed in a distinct compoundive series by adjunction.

The two selfhood series must be composed in a complete selfhood circle by exherency.

The two spontaneic series must be composed in a complete spontaneic circle by exherency.

The two unitive series must be composed in a complete unitive circle by exherency.

The two unfoldive series must be composed in a complete unfoldive circle by exherency.

The selfhood and the spontaneic degrees must be composed into centerstandive degrees by adjunction.

The selfhood and the spontaneic pairs must be composed into centerstandive pairs by adjunction.

The selfhood and the spontaneic series must be composed into a centerstandive series by adjunction.

The selfhood and the spontaneic circles must be

composed into a centerstandive circle by adjunction.

In like manner; the unitive and the unfoldive degrees, pairs, series and circles must be composed into circumstandive degrees, pairs, series and circles by adjunction.

The centerstandive and the circumstandive degrees, pairs, series and circles must be composed into potential degrees, pairs, series and circles by conjunction.

The number 1 degree must be composed with 1, 2 with 2, 3 with 3, and in like manner through the circles.

There must be 5 grades of likeness, 5 of difference, 5 of antecedency, and 5 of succedency.

The selfhood circle must be composed of generic facts.

The spontaneic circle must be composed of generic adaptations.

The unitive circle must be composed of generic appositions.

The unfoldive circle must be composed of generic truths.

The centerstandive circle must be composed of adapted facts.

The circumstandive circle must be composed of truthful appositions.

The potential circle must be composed of adapted facts in truthful appositions.

SECOND FORMULA

Any genuine potency must comprise a matine and a maline sexual factor, a matine and a maline conjugal factor, a matine and a maline analytical factor, and a matine and a maline synthetical factor; and these 8 factors must be in truthful apposition.

The potential circle must be composed of adapted facts in truthful appositions.

The adapted facts may be classed as genitive factors.

The truthful appositions may be classed as genitive alliances.

The adapted facts, in truthful appositions, may be classed as potential factors.

The sexual factors may be classed as sexual parts.

The conjugal factors may be classed as conjugal relators.

The analytical factors may be classed as analytical comparatives.

The synthetical factors may be classed as synthetical correspondents.

The parts and the relations may be classed as procedives.

The comparatives and the correspondents may be classed as procedures.

These eight factors are arranged in tabular form on the next page.

PROCED-URE. PROCED-IVE.	THE MATINE SEXUAL	PART.
	THE MALINE SEXUAL	PART.
	THE MATINE CONJUGAL	RELATOR.
	THE MALINE CONJUGAL	RELATOR.
	THE MATINE ANALYTICAL	COMPARISON.
	THE MALINE ANALYTICAL	COMPARISON.
	THE MATINE SYNTHETICAL	CORRESPONDENCE.
	THE MALINE SYNTHETICAL	CORRESPONDENCE.

A matine and a maline sexual part are the germinal requisites of any genitive potency.

Genitive sexuality implies a duality of parts, with matine and maline adaptations; and by virtue of these adaptations, matine and maline conjugal relators inhere in the parts.

By virtue of these adaptations, the parts and relators spontaneously seek unitive appositions, and when appositions accord with adaptations, they are truthful.

Truthful appositions endow the parts with right relations, and render them unfoldively potent; hence, they procede with genitive unfoldment, by analytical and synthetical acts that accord with their natures and capabilities.

Thus, by virtue of their adaptations, the germinal factors are endowed with spontaneity, unity and unfoldivity.

Thus, procedurity is exhered from procedivity, as actions are exhered from actors.

Thus, genetive unfoldments are accomplished in accordance with the law of genesis.

Like requirements occur in every domain of genesis; hence, the requirements of genetive law furnish a perfect analogical guide for the solution of any genetive problem.

GENETICS is based on the immutable requirements of this self-existing, eternal, omnipresent law; hence it has served, and will serve for the solution of genetive problems as no other system ever has, or will.

CHAPTER III.

EXISTENCE AS A GENETIVE POTENCY

A genitive potency is a selfhood that is endowed with all the requisites for genitive unfoldment.

All lesser genitive potencies are comprised in an all comprehensive one, named **EXISTENCE**.

EXISTENCE is a specific genitive potency, in which all other specific genitive potencies are comprised; including the original source, from which all else has been generated.

In **Existence** are comprised a complex procedure principle named **Cause**, and a complex procedure principle named **Sequence**.

In **Cause** are comprised a composite center-standive principle named **Being**, and a composite circumstandive principle named **Life**.

In **Sequence** are comprised a composite center-standive principle named **Consciousness**, and a composite circumstandive principle named **Thought**. (*See Fig. 6, page 108.*)

In **Being** are comprised a distinct selfhood principle named **Body**, and a distinct spontaneic principle named **Soul**.

In **Life** are comprised a distinct unitive prin-

ciple named Form, and a distinct unfoldive principle named Experience.

In Consciousness are comprised a distinct selfhood principle named Perception, and a distinct spontaneic principle named Conception.

In Thought are comprised a distinct unitive principle named Reflection, and a distinct unfoldive principle named Reason. (*See Fig. 7, page 109.*)

In Body are comprised a concrete sexual constituent named Element, and a concrete conjugal constituent named Vitality.

The constituents are all concretive.

In Soul are comprised a sexual constituent named Substance, and a conjugal constituent named Essence.

In Form are comprised a sexual constituent named Mechanics, and a conjugal constituent named Arts.

In Experience are comprised a sexual constituent named Realization, and a conjugal constituent named Idealization.

In Perception are comprised an analytical constituent named Discernment, and a synthetical constituent named Understanding.

In Conception are comprised an analytical constituent named Apprehension, and a synthetical constituent named Comprehension.

In Reflection are comprised an analytical constituent named Instrumentality, and a synthetical constituent named Functionality.

In Reason are comprised an analytical constituent named Education, and a synthetical constituent named Judgment. (*See Fig. 8, page 110.*)

In Element are comprised a discretevative matine degree named Materiality, and a discretevative maline degree named Spirituality.

The degrees are all discretevative.

In Vitality are comprised a matine degree named Mentality, and a maline degree named Intellectuality.

In Substance are comprised a matine degree named Negativeness, and a maline degree named Positiveness.

In Essence are comprised a matine degree named Passiveness, and a maline degree named Transitivity.

In Mechanics are comprised a matine degree named Structurality, and a maline degree named Organality.

In Arts are comprised a matine degree named Machinality, and a maline degree named Sociality.

In Realization are comprised a matine degree named Variety, and a maline degree named Change.

In Idealization are comprised a matine degree named Sensation, and a maline degree named Sympathy.

In Discernment are comprised a matine degree named Palpation, and a maline degree named Ductation.

In Understanding are comprised a matine degree named Permeation, and a maline degree named Imageation.

In Apprehension are comprised a matine degree named Traction, and a maline degree named Pulsion.

In Comprehension are comprised a matine degree named Tension, and a maline degree named Pansion.

In Instrumentality are comprised a matine degree named Crystalization, and a maline degree named Vegetation.

In Functionality are comprised a matine degree named Animation, and a maline degree named Humanization.

In Education are comprised a matine degree named Impression, and a maline degree named Memory.

In Judgment are comprised a matine degree named Instinct, and a maline degree named Intuition. (*See Fig. 9, page 111.*)

Fig. 6, page 108, represents Existence divided into complex, and subdivided into composite principles. (*Continued on page 116.*)

EXISTENCE

<p>BEING</p> <p>IS THE COMPOSITE CENTERSTANDIVE PRINCIPLE OF CAUSE.</p>	<p>CONSCIOUSNESS</p> <p>IS THE COMPOSITE CENTERSTANDIVE PRINCIPLE OF SEQUENCE.</p>
<p>LIFE</p> <p>IS THE COMPOSITE CIRCUMSTANDIVE PRINCIPLE OF CAUSE.</p>	<p>THOUGHT</p> <p>IS THE COMPOSITE CIRCUMSTANDIVE PRINCIPLE OF SEQUENCE.</p>

CAUSE SEQUENCE

EXISTENCE.

1	BODY IS THE SELFHOOD PRINCIPLE OF CAUSE.	PERCEPTION IS THE SELFHOOD PRINCIPLE OF SEQUENCE.
2	SOUL IS THE SPONTANEOUS PRINCIPLE OF CAUSE.	CONCEPTION IS THE SPONTANEOUS PRINCIPLE OF SEQUENCE.
3	FORM IS THE UNITIVE PRINCIPLE OF CAUSE.	REFLECTION IS THE UNITIVE PRINCIPLE OF SEQUENCE.
4	EXPERIENCE IS THE UNFOLDING PRINCIPLE OF CAUSE.	REASON IS THE UNFOLDING PRINCIPLE OF SEQUENCE.
CAUSE		SEQUENCE

FIG. 7

EXISTENCE

1	ELEMENT	VITALITY	DISCERN- MENT	UNDERSTAND- ING
2	SUBSTANCE	ESSENCE	APPREHEN- SION	COMPREHEN- SION
3	MECHANICS	ARTS	INSTRUMENT- ALITY	FUNCTIONAL- ITY
4	REALIZA- TION	IDEALIZA- TION	EDUCATION	JUDGMENT
	Sexual	Conjugal	Analytical	Synthetical

EXISTENCE

1	MATERI ALITY 1	SPIRITU ALITY 2	MENTAL ITY 3	INTELLECT UALITY 4	PALPA TION 5	DUCTA TION 6'	PERMEA TION 7	IMAGE TION 8
2	NEGATIVE NESS 1	POSITIVE NESS 2	PASSIVE NESS 3	TRANSIT IVENESS 4	TRACTION 5	PULSION 6	TENSION 7	PANSION 8
3	STRUCTUR ALITY 1	ORGAN ALITY 2	MACHIN ALITY 3	SOCIAL ITY 4	CRYSTAL IZATION 5	VEGETA TION 6	ANIMA TION 7	HUMANI ZATION 8
4	VARIE TY 1	CHANGE 2	SENSA TION 3	SYMPA THY 4	IMPRES SION 5	MEMORY 6	INSTINCT 7	INTUI TION 8
	MAT.	MAL.	MAT.	MAL.	MAT.	MAL.	MAT.	MAL.

All the principles, constituents and degrees represented in Figs. 6, 7, 8 and 9 are arranged in tabular form on this, and the opposite page.

This is a specific counterpart to the table of Abstract Requirements, on pages 92 and 93.

EXIST- CAUSE BODY

L I F E	E L E M E N T		V I T A L I T Y	
	MATERIAL	SPIRITUAL	MENTAL	INTELLECTU
	1 ITY, 1	ITY, 2	ITY, 3	ALITY, 4
	S O U L			
B E I N G	S U B S T A N C E		E S S E N C E	
	NEGATIVE	POSITIVE	PASSIVE	TRANSITIVE
	2 NESS, 1	NESS, 2	NESS, 3	NESS, 4
	F O R M			
	M E C H A N I C S		A R T S	
	STRUCTURAL	ORGANAL	MACHINAL	SOCIAL
	3 ITY, 1	ITY, 2	ITY, 3	ITY, 4
	E X P E R I E N C E			
L I F E	R E A L I Z A T I O N		I D E A L I Z A T I O N	
	VARIETY	CHANGE	SENSATION	SYMPATHY
	4 1	2	3	4

The numerals, 1, 2, 3 and 4 indicate the four distinct circles and four distinct diametric degrees that occur in passing from the Selfhood center to the Unfolding circumference of the genitive sphere. 1, 2, 3, 4, 5, 6, 7 and 8 indicate the discrete degrees of the four distinct circles.

E N C E SEQUENCE

PERCEPTION

DISCERNMENT UNDERSTANDING

PALPA TION, 5	DUCTA TION, 6	PERMEA TION, 7	IMAGEA TION, 8
------------------	------------------	-------------------	-------------------

CONCEPTION

APPREHENSION COMPREHENSION

TRACTION 5	PULSION 6	TENSION 7	PANSION 8
---------------	--------------	--------------	--------------

REFLECTION

INSTRUMENTALITY FUNCTIONALITY

CRYSTALIZA TION, 5	VEGETA TION, 6	ANIMA TION, 7	HUMANIZA TION, 8
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REASON

EDUCATION JUDGMENT

IMPRESSION 5	MEMORY 6	INSTINCT 7	INTUITION 8
-----------------	-------------	---------------	----------------

CONSCIOUSNESS
THOUGHT

THE 8 CLASSES

CAUSE		LIFE	
BEING			
EMBODYING	SOU LIZING	FORMATIVE	EXPERIMEN-
ENTITIES	CONDITIONS	ATTITUDES	TAL FACILI-
			TIES
1 MATERIALITY	1 NEGATIVENESS	1 STRUCTURALITY	1 VARIETY
2 SPIRITUALITY	2 POSITIVENESS	2 ORGANALITY	2 CHANGE
3 MENTALITY	3 PASSIVENESS	3 MACHINALITY	3 SENSATION
4 INTELLECTUALITY	4 TRANSITIVENESS	4 SOCIALITY	4 SYMPATHY
SEQUENCE		THOUGHT	
CONSCIOUSNESS			
PERCEPTIVE	CONCEPTIVE	REFLECTIVE	REASONING
MODES	POWERS	BEATITUDES	FACULTIES
1 PALPATION	1 TRACTION	1 CRYSTALIZATION	1 IMPRESSION
2 DUCTATION	2 PULSION	2 VEGETATION	2 MEMORY
3 PERMEATION	3 TENSION	3 ANIMATION	3 INSTINCT
4 IMAGEATION	4 PANSION	4 HUMANIZATION	4 INTUITION

CO-DOMINATING GRADES

FIRST GRADE	SECOND GRADE	THIRD GRADE	FOURTH GRADE
* MATERIALITY	1 SPIRITUALITY	1 MENTALITY	1 INTELLECTUALITY
2 NEGATIVENESS	* POSITIVENESS	2 PASSIVENESS	2 TRANSITIVENESS
3 STRUCTURALITY	3 ORGANALITY	* MACHINALITY	3 SOCIALITY
4 VARIETY	4 CHANGE	4 SENSATION	* SYMPATHY
<i>Cause</i>			
† PALPATION	5 DUCTATION	5 PERMEATION	5 IMAGINATION
6 TRACTION	† PULSION	6 TENSION	6 PANSION
7 CRYSTALLIZATION	7 VEGETATION	† ANIMATION	7 HUMANIZATION
8 IMPRESSION	8 MEMORY	3 INSTINCT	† INTUITION
<i>Sequence</i>			
		<i>SUPER</i>	
		<i>SUB</i>	

The two squares represent Cause and Sequence (as indicated on the margin); and the four quarters represent Being, Life, Consciousness and Thought.

Fig. 7, page 109, represents the third grade of division and eight distinct principles of Existence.

Fig. 8, page 110, represents the fourth grade of division and the sixteen concrete constituents.

Fig. 9, page 111, represents the fifth grade of division, and the 32 discrete degrees.

Materiality, Spirituality, Mentality and Intellectuality mark the generic degrees of embodiment; therefore, they are classed as Embodying Entities.

Negativeness, Positiveness, Passiveness and Transitivity mark the generic degrees of soulization; therefore, they are classed as Soulizing Conditions.

Structurality, Organality, Machinality and Sociality mark the generic degrees of formation; therefore, they are classed as Formative Attitudes.

Variety, Change, Sensation and Sympathy mark the generic degrees of experimentation; therefore, they are classed as Experimental Facilities.

Palpation, Ductation, Permeation and Imageation mark the generic degrees of perception; therefore, they are classed as Perceptive Modes.

Traction, Pulsion, Tension and Pansion mark

the gendric degrees of Conception; therefore, they are classed as Conceptive Powers.

Crystalization, Vegetation, Animation and Humanization mark the gendric degrees of Reflection; therefore, they are classed as Reflective Beatitudes.

Impression, Memory, Instinct and Intuition mark the gendric degrees of Reason; therefore, they are classed as Reasoning Faculties.

These eight classes are arranged in tabular form on page 114.

Each Embodying Entity endows Existence with a gendric degree of personality; and all lesser genetive potencies are endowed with personality by discretions from the same degrees.

Each Soulizing Condition endows Existence with a gendric degree of state; and all lesser genetive potencies are endowed with state by discretions from the same degrees.

Each Formative Attitude endows Existence with a formative degree of manifestation; and all lesser genetive potencies are endowed with formative manifestations by discretions from the same degrees.

Each Facility of Experience endows Existence with a gendric degree of experimental phenomena; and all lesser genetive potencies are en-

dowed with experimental phenomena by discretions from the same degrees.

Each Perceptive Mode endows Existence with a generic degree of character; and all lesser genitive potencies are endowed with character by discretions from the same degrees.

Each Conceptive Power endows Existence with a generic degree of force; and all lesser genitive potencies are endowed with force by discretions from the same degrees.

Each Reflective Beatitude endows Existence with a generic degree of reflective manifestations; and all lesser genitive potencies are endowed with reflective manifestations by discretions from the same degrees.

Each Reasoning Faculty endows Existence with a generic degree of the phenomena of reason; and all lesser genitive potencies are endowed with the phenomena of reason by discretions from the same degrees.

Of the 32 discrete degrees comprised in these 8 classes, there are 4 dominating grades.

The first degree of each class belongs to the first grade; the second of each, to the second grade; the third of each, to the third grade; and the fourth of each, to the fourth grade.

These grades are arranged in tabular form on page 115.

In each grade, each degree has a quality peculiar to its grade; therefore, the degrees of any one grade never co-dominate with the degrees of any other grade.

Where any grade of degrees dominates, the degrees of the other grades must serve as coadjutants.

In each grade the four causative degrees are super-dominants, and the four sequentive degrees are sub-dominants, and in each grade there is a super and a sub chief degree; hence, there is a super and a sub apexual center of development in each stage.

In the first grade the apexual centers occur with the 1st and 5th degrees, and in passing from one stage to another, these centers move forward one degree, so that in the second stage they occur with the 2nd and 6th; in the third, with the 3rd and 7th, and in the fourth, with the 4th and 8th.

The Causative Super-dominants and the Sequentive Sub-dominants are indicated by words on the margin of the table. The super chief degrees are indicated by a *, and the sub chiefs by a †, in place of the numerals.

These 4 grades of domination indicate 4 spheres of genesis.

The products of the first sphere are comprised in the Star World.

The products of the second sphere are comprised in the Plant World.

The products of the third sphere are comprised in the Zoonic World.

The products of the fourth sphere are comprised in the Societary World.

These four worlds are comprised in Existence, and all of the principles, constituents and degrees of Existence are comprised in each of the four; therefore, each world is a genitive potency.

Other genitive potencies are comprised in each of these worlds, and others in them, down to the last analysis.

The Star World is generated entirely under the dominion of the first dominating grade, and the other grades serve as coadjutants.

The Star World is the first in the order of possibility, and the Plant World is generated from it, by the conserving influences of the non-dominating degrees.

On each stellar compact, the genesis of the

Plant World is commenced, under the first dominating grade; and its perfection is accomplished under the domination of the second grade.

These two grades of domination, in the genesis of the Plant World, indicate two generic stages of development; while but one is indicated in the Star World.

For like reasons there are three generic stages of development in the Zoonic, and four in the Societary World.

The first stage of development in the Zoonic World is accomplished under the domination of the first grade; the second, under the domination of the second grade; and the third, under the domination of the third grade.

In the Societary World the development of the first stage is accomplished under the domination of the first grade; the second, under the domination of the second; and the third under the domination of the third; and the fourth, under the domination of the fourth.

In each generic stage of development comprised in these four worlds, all the degrees of the non-dominating grades serve as coadjutants.

In combining the four worlds in one genitive potency, only the dominating degrees find place.

The matine sexual and the matine analytical factors, with their alliances, are contributed by the Star World.

The maline sexual and the maline analytical factors, with their alliances, are contributed by the Plant World.

The matine conjugal and the matine synthetical factors, with their alliances, are contributed by the Zoonic World.

The maline conjugal and the maline synthetical factors, with their alliances, are contributed by the Societary World.

Existence is complete only where the Societary world is fully developed.

On our stellar compact (the Earth) the second stage of development is not yet accomplished; therefore, Existence is yet very imperfect with us, and we shall not realize a perfect Existence until after the accomplishment of the fourth stage of societary development.

Where the Material entity dominates, it endows with the matine sexual degree of selfhood.

Where the Spiritual entity dominates, it endows with the maline sexual degree of selfhood.

Where the Mental entity dominates, it endows with the matine conjugal degree of selfhood.

Where the Intellectual entity dominates, it endows with the maline conjugal degree of selfhood.

In any genitive compound of entity and condition, these generic degrees of selfhood indicate generic degrees of personality. These degrees of personality answer to the entities, and are comprised in Body.

Where the Palpive mode dominates, it endows with the matine analytical degree of selfhood.

Where the Ductive mode dominates, it endows with the maline analytical degree of selfhood.

Where the Permeative mode dominates, it endows with the matine synthetical degree of selfhood.

Where the Imageive mode dominates, it endows with the maline synthetical degree of selfhood.

In any genitive compound of mode and power, these generic degrees of selfhood indicate generic degrees of character. These degrees of character answer to the modes, and are comprised in Perception.

Where the Negative condition dominates, it endows with the matine sexual degree of spontaneity.

Where the Positive condition dominates, it endows with the maline conjugal degree of spontaneity.

Where the Passive condition dominates, it endows with the maline sexual degree of spontaneity.

Where the Transitive condition dominates, it endows with the maline conjugal degree of spontaneity.

In any genitive compound of entity and condition, these generic degrees of spontaneity indicate generic degrees of state. These degrees of state answer to the conditions, and are comprised in Soul.

Where the Tractive power dominates, it endows with the matine analytical degree of spontaneity.

Where the Pulsive power dominates, it endows with the maline analytical degree of spontaneity.

Where the Tensive power dominates, it endows with the matine synthetical degree of spontaneity.

Where the Pansive power dominates, it endows with the maline synthetical degree of spontaneity.

In any genitive compound of mode and power, these generic degrees of spontaneity indicate generic degrees of force. These degrees of force answer to the powers, and are comprised in Conception.

Where the Structural attitude dominates, it endows with the matine sexual degree of unity.

Where the Organic attitude dominates, it endows with the maline sexual degree of unity.

Where the Machinical attitude dominates, it endows with the matine conjugal degree of unity.

Where the Social attitude dominates, it endows with the maline conjugal degree of unity.

In any genitive compound of entity, condition and attitude, these generic degrees of unity indicate certain generic degrees of formative manifestations. These degrees of manifestation answer to the attitudes, and are comprised in Form.

Where the Crystalline beatitude dominates, it endows with the matine analytical degree of unity.

Where the Vegetative beatitude dominates, it endows with the maline analytical degree of unity.

Where the Animative beatitude dominates, it endows with the matine synthetical degree of unity.

Where the Humanizing beatitude dominates, it endows with the maline synthetical degree of unity.

In any genitive compound of mode, power and beatitude, these generic degrees of unity indicate certain generic degrees of manifestation. These degrees of manifestation answer to the beatitudes, and are comprised in Reflection.

Where the Variiegative facility dominates, it endows with the matine sexual degree of unfoldivity.

Where the Changeive facility dominates, it endows with the maline sexual degree of unfoldivity.

Where the Sensive facility dominates, it endows with the matine conjugal degree of unfoldivity.

Where the Sympathetical faculty dominates, it endows with the maline conjugal degree of unfolddivity.

In any genetive compound of entity, condition, attitude and facility, these generic degrees of unfolddivity indicate certain generic degrees of phenomena. These degrees of phenomena answer to the facilities, and are comprised in Experience.

Where the Impressional faculty dominates, it endows with the matine analytical degree of unfolddivity.

Where the Memorive faculty dominates, it endows with the maline analytical degree of unfolddivity.

Where the Instinctive faculty dominates, it endows with the matine synthetical degree of unfolddivity.

Where the Intuitive faculty dominates, it endows with the maline synthetical degree of unfolddivity.

In any genetive compound of mode, power, beatitude and faculty, these generic degrees of unfolddivity indicate certain generic degrees of phenomena. These degrees of phenomena answer to the faculties, and are comprised in Reason.

The Star World has its origin in certain primary ungenerated actualities, which have ever existed, and will ever exist as now.

CHAPTER IV.

GENETIVE COMPOSITION

Among the degrees, constituents and principles of Existence, certain grades of composition are possible, and by tracing these grades, the generic possibilities of genesis may be determined; and by tracing the lines of antecedency, the primary actualities of Existence may be determined.

Body is the most antecedent principle of Existence.

Soul is ever the adjunct of Body.

Form is cojoined to the Body by the Soul.

As Soul is the adjunct of Body, so Experience is the adjunct of Form.

By virtue of the conjunction of Form with the Body, and by virtue of the adjunction of Experience with Form, Experience is conjoined to the Soul by the Body through Form.

Perception, Conception, Reflection and Reason, in their order, are exhered from Body, Soul, Form and Experience, in their order.

Perception is dominantly the sequence of Body; Conception, of Soul; Reflection, of Form; and Reason, of Experience.

Body, Soul, Form and Experience must all exist

before either Perception, Conception, Reflection or Reason can be exhered therefrom. Therefore, neither of the sequentive principles is wholly the sequence of any one of the causatives.

As Soul is the adjunct of Body, so Conception is the adjunct of Perception.

As Form is conjoined to the Body by the Soul, so Reflection is conjoined to Perception by Conception.

As Experience is the adjunct of Form, so Reason is the adjunct of Reflection.

As Experience is conjoined to the Soul by the Body through Form, so Reason is conjoined to Conception by Perception through Reflection.

All genitive composition occurs between the generic degrees, and in the order of the grades of antecedency and succeedency.

Condition can occur only as the adjunct of entity; and as Soul is the adjunct of Body, so each soulizing condition is the adjunct of each embodying entity.

These sixteen adjunctions comprise all the varieties that can occur between the generic degrees of Body and Soul; hence, they are classed as generic.

In each of these sixteen generic compounds, the entity endows the condition with a generic degree of personality, and the condition endows the entity with a generic degree of state.

These compounds of entity and condition, and these degrees of personality and state are classed as generic, because they comprise all the genitive varieties that are possible in these cases.

The same rule will apply to all genitive compositions and their products. In every case the genitive variations, or varieties, may be classed as generic.

Personality answers to Body, and the 16 generic degrees of personality comprise all of Body.

State answers to Soul, and the 16 generic degrees of state comprise all of Soul.

As Body is the antecedent of Soul, so personality is the antecedent of state; and as Soul is the adjunct of Body, so state is the adjunct of personality.

All causative facts are comprised in personality, and all causative adaptations are comprised in state.

These sixteen compounds of entity and condition are classed as stateized degrees of personality.

All of these sixteen compounds are comprised in each of the four worlds.

Where the matine sexual degree of state dominates, it conjoins the Structural attitude.

Where the maline sexual degree of state dominates, it conjoins the Organic attitude.

Where the matine conjugal degree of state dominates, it conjoins the Machinical attitude.

Where the maline conjugal degree of state dominates, it conjoins the Social attitude.

The matine sexual degree of state dominates in the Star World, and by it the Structural attitude is conjoined to each stateized degree of personality, comprised therein.

The maline sexual degree of state dominates in the perfected Plant World, and by it the Organic attitude is conjoined to each stateized degree of personality comprised therein.

The matine conjugal degree of state dominates in the perfected Zoonic World, and by it the Machinical attitude is conjoined to each stateized degree of personality comprised therein.

The maline conjugal degree of state dominates in the perfected Societary World, and by it the Social attitude is conjoined to each stateized degree of personality comprised therein.

Thus, each of the four formative attitudes is conjoined to each of the 16 stateized degrees of personality; hence, there are 64 generic compounds of personality and attitude.

In each of these compounds, the attitude en-

dows the personality with a generic degree of manifestation.

These manifestations are of personality, through the formative attitudes; therefore, they are classed as formative manifestations, or as formative manifestations of personality.

As personality answers to entity, and is comprised in Body, and as state answers to condition, and is comprised in Soul, so these manifestations answer to the attitudes, and are comprised in Form.

As Body consists of personality, and as Soul consists of state, so Form consists of these manifestations.

Without Form, there could be no manifestation of personality; and without personality, Form could not exist.

Form can exist only in conjunction with Body-personals; and it can be conjoined to personality only by its degrees of state.

As Experience is the adjunct of Form, so each facility of Experience is the adjunct of each of the 64 formative manifestations.

As Experience is conjoined to the Soul, by the Body, through Form, so in each of the 64 formative compounds, each of the four experimental

facilities is conjoined to the state by the personality through its formative manifestations.

By virtue of these conjunctions of facility with state, the state is endowed with a generic degree of experimental phenomena by each of the four facilities.

These 256 generic degrees of phenomena answer to the facilities, and are comprised in Experience as its components.

State is the adjunct of personality.

Formative manifestation is conjoined to personality by state.

State phenomena is the adjunct of formative manifestations; and, as the adjunct of manifestation, phenomena is conjoined to state, by its personale, through its formative manifestations.

As Conception is the adjunct of Perception, so each conceptive power is the adjunct of each perceptive mode.

In each of these 16 compounds, the mode endows with character, and the power endows with force.

Each of these 16 generic compounds comprises a generic degree of character, and a generic degree of force; hence, there are 16 generic degrees of character and 16 generic degrees of force.

Character answers to the perceptive modes, and

these 16 degrees of character comprise all of Perception.

Force answers to conceptive power, and the 16 generic degrees of force comprise all of Conception.

As Perception is the antecedent of Conception, so character is the antecedent of force; and as Conception is the adjunct of Perception, so force is the adjunct of character.

All sequentive facts are comprised in character, and all sequentive adaptations are comprised in force.

These 16 generic compounds of character and force are classed as force-ized degrees of character.

Where the matine analytical degree of force dominates, it conjoins the Crystalline beatitude.

Where the maline analytical degree of force dominates, it conjoins the Vegetative beatitude.

Where the matine synthetical degree of force dominates, it conjoins the Animative beatitude. .

Where the maline synthetical degree of force dominates, it conjoins the Humanizing beatitude.

The matine analytical degree of force dominates in the Star World, and by it the Crystalline beatitude is conjoined to each force-ized degree of character comprised therein.

The maline analytical degree of force dominates

in the perfected Plant World, and by it the Vegetative beatitude is conjoined to each force-ized degree of character comprised therein.

The matine synthetical degree of force dominates in the perfected Zoonic World, and by it the Animative beatitude is conjoined to each force-ized degree of character comprised therein.

The maline synthetical degree of force dominates in the perfected Societary World, and by it the Humanizing beatitude is conjoined to each force-ized degree of character comprised therein.

Thus each of the Reflective beatitudes is conjoined to each of the force-ized degrees of character; hence, there are 64 generic compounds of force-ized character and beatitude.

In each of these compounds, the beatitude endows the character with a generic degree of manifestation.

These manifestations are of character, and through the Reflective beatitude; therefore, they are classed as reflective manifestations, or as reflective manifestations of character.

As character answers to the modes, and is comprised in Perception, and as force answers to the powers, and is comprised in Conception, so these

manifestations answer to the beatitudes, and are comprised in Reflection.

As Perception consists of character, and as Conception consists of force, so Reflection consists of these reflective manifestations.

Without Reflection there would be no manifestation of character, and without character, reflective manifestations could not occur.

As entity becomes personality, when composed with conditon, so Perception becomes character when composed with power.

Reflection can exist only in conjunction with perceptive character; and it can be conjoined to character only by conceptive force.

As Reason is the adjunct of Reflection, so each faculty of Reason is the adjunct of each of the 64 reflective manifestations.

As Reason is conjoined to Conception, by Perception, through Reflection, so in each of the 64 reflective compounds, each of the four reasoning faculties is conjoined to the force, by the character, through the reflective manifestations.

By virtue of these conjunctions of faculty with force, the force is endowed with a genderic degree of phenomena by each of the faculties.

These 256 genderic degrees of phenomena an-

swer to the faculties, and are comprised in Reason, as its components.

Force is the adjunct of character.

Reflective manifestation is conjoined to character by force.

The phenomena of force is the adjunct of reflective manifestation; and, as the adjunct of manifestation, phenomena is conjoined to force, by character, through its reflective manifestations.

Character is dominantly the sequence of personality.

Force is dominantly the sequence of state.

Reflective manifestation is dominantly the sequence of formative manifestation.

The phenomena of Reason are dominantly the sequence of the phenomena of Experience.

The causatives are potent only when a requisite variety is composed in genitive order; therefore, we say, "dominantly, the sequence of."

These 16 compounds of entity and condition indicate the 16 generic degrees of personality and the 16 generic degrees of state; and the 16 compounds of mode and power indicate the 16 generic degrees of character and the 16 generic degrees of force.

These compounds, with their generic degrees of personality, state, character and force, are all

comprised in each of the four worlds, but their manifestations differ in each, according to the attitude and beatitude through which they occur; therefore, there is a different set of manifestations and phenomena in each world.

The first set of manifestations occurs through the Structural attitude and the Crystalline beatitude, in the genesis of the Star World.

The second set occurs through the Organic attitude and the Vegetative beatitude, in the genesis of the Plant World.

The third set occurs through the Machinical attitude, and the Animative beatitude, in the genesis of the Zoonic World.

The fourth set occurs through the Social attitude and the Humanizing beatitude, in the genesis of the Societary World.

Personality and State, with their manifestations and phenomena, are comprised in Cause, and may be classed as causatives.

Character and Force, with their manifestations and phenomena, are comprised in Sequence, and may be classed as sequentives.

All generic degrees of personality, state, character and force, with their generic degrees of manifestation and phenomena, are represented in tabular form on pages 138, 139, 140 and 141.

STAR WORLD

CAUSATIVE

SEQUENTIVE

SPIRITUAL MATERIAL	NEGATIVE	1,	4—4,	1	TRACTION	PALPIVE
	POSITIVE	2,	4—4,	2	PULSION	
	PASSIVE	3,	4—4,	3	TENSION	
	TRANSITIVE	4,	4—4,	4	PANSION	
SPIRITUAL MATERIAL	NEGATIVE	5,	4—4,	5	TRACTION	DUCTIVE
	POSITIVE	6,	4—4,	6	PULSION	
	PASSIVE	7,	4—4,	7	TENSION	
	TRANSITIVE	8,	4—4,	8	PANSION	
MENTAL	NEGATIVE	9,	4—4,	9	TRACTION	PERMEATIVE
	POSITIVE	10,	4—4,	10	PULSION	
	PASSIVE	11,	4—4,	11	TENSION	
	TRANSITIVE	12,	4—4,	12	PANSION	
INTELLECTUAL	NEGATIVE	13,	4—4,	13	TRACTION	IMAGE
	POSITIVE	14,	4—4,	14	PULSION	
	PASSIVE	15,	4—4,	15	TENSION	
	TRANSITIVE	16,	4—4,	16	PANSION	

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STRUCTURAL
MANIFESTATIONS

CRYSTALLINE
MANIFESTATIONS

PLANT WORLD

CAUSATIVE

SEQUENTIVE

INTELLECTUAL MENTAL SPIRITUAL MATERIAL	NEGATIVE	17,	4—4,	17	TRACTION	PALPATIVE DUCTIVE PERMEATIVE IMAGINATIVE
	POSITIVE	18,	4—4,	18	PULSION	
	PASSIVE	19,	4—4,	19	TENSION	
	TRANSITIVE	20,	4—4,	20	PANSION	
	NEGATIVE	21,	4—4,	21	TRACTION	
	POSITIVE	22,	4—4,	22	PULSION	
	PASSIVE	23,	4—4,	23	TENSION	
	TRANSITIVE	24,	4—4,	24	PANSION	
	NEGATIVE	25,	4—4,	25	TRACTION	
	POSITIVE	26,	4—4,	26	PULSION	
	PASSIVE	27,	4—4,	27	TENSION	
	TRANSITIVE	28,	4—4,	28	PANSION	
	NEGATIVE	29,	4—4,	29	TRACTION	
	POSITIVE	30,	4—4,	30	PULSION	
	PASSIVE	31,	4—4,	31	TENSION	
	TRANSITIVE	32,	4—4,	32	PANSION	

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 ORGANIC VEGETATIVE
 MANIFESTATIONS MANIFESTATIONS

ZOONIC WORLD

CAUSATIVE

SEQUENTIVE

I N T E L L E C T U A L M E N T A L S P I R I T U A L M A T E R I A L	NEGATIVE	33,	4—4,	33	TRACTION	P A L P I V E
	POSITIVE	34,	4—4,	34	PULSION	
	PASSIVE	35,	4—4,	35	TENSION	
	TRANSITIVE	36,	4—4,	36	PANSION	
	NEGATIVE	37,	4—4,	37	TRACTION	D U C T I V E
	POSITIVE	38,	4—4,	38	PULSION	
	PASSIVE	39,	4—4,	39	TENSION	
	TRANSITIVE	40,	4—4,	40	PANSION	
	NEGATIVE	41,	4—4,	41	TRACTION	P E R M E A T I V E
	POSITIVE	42,	4—4,	42	PULSION	
	PASSIVE	43,	4—4,	43	TENSION	
	TRANSITIVE	44,	4—4,	44	PANSION	
I N T E L L E C T U A L M E N T A L S P I R I T U A L M A T E R I A L	NEGATIVE	45,	4—4,	45	TRACTION	I M A G E I V E
	POSITIVE	46,	4—4,	46	PULSION	
	PASSIVE	47,	4—4,	47	TENSION	
	TRANSITIVE	48,	4—4,	48	PANSION	

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MACHINICAL
MANIFESTATIONS

ANIMATIVE
MANIFESTATIONS

SOCIETARY WORLD

CAUSATIVE

SEQUENTIVE

MATERIAL	NEGATIVE	49,	4—4,	49	TRACTION	PALPIVE
	POSITIVE	50,	4—4,	50	PULSION	
	PASSIVE	51,	4—4,	51	TENSION	
	TRANSITIVE	52,	4—4,	52	PANSION	
SPIRITUAL	NEGATIVE	53,	4—4,	53	TRACTION	DUCTIVE
	POSITIVE	54,	4—4,	54	PULSION	
	PASSIVE	55,	4—4,	55	TENSION	
	TRANSITIVE	56,	4—4,	56	PANSION	
MENTAL	NEGATIVE	57,	4—4,	57	TRACTION	PERMEATIVE
	POSITIVE	58,	4—4,	58	PULSION	
	PASSIVE	59,	4—4,	59	TENSION	
	TRANSITIVE	60,	4—4,	60	PANSION	
INTELLECTUAL	NEGATIVE	61,	4—4,	61	TRACTION	IMAGINATIVE
	POSITIVE	62,	4—4,	62	PULSION	
	PASSIVE	63,	4—4,	63	TENSION	
	TRANSITIVE	64,	4—4,	64	PANSION.	

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SOCIAL
MANIFESTATIONS

HUMANITARY
MANIFESTATIONS

The generic compounds of entity and condition are represented by an arrangement of their names at the left, and the generic compounds of mode and power are represented by the arrangement of their names at the right hand; these compounds indicate the generic degrees of personality, of state, of character and force.

These four sets of manifestation and phenomena are indicated by the names of the four worlds in which they occur.

The causatives and the sequentives are indicated by those words.

The causative manifestations are represented by numerals, beginning with 1 and ending with 64; and the sequentive manifestations are represented in the same manner.

The four degrees of phenomena that are composed with each degree of manifestation are represented by a figure 4.

The line of division between the causatives and the sequentives is represented by dashes between the figures 4 and 4, on each line; also, each dash indicates a generic department of genesis.

In each of these 64 generic departments of genesis are comprised one generic degree of causative manifestation, with its four generic degrees of

phenomena, and one generic degree of sequentive manifestation with its four generic degrees of phenomena.

The causative manifestations and phenomena, in their order, are the exherive antecedents of the sequentives, in their order.

The causative manifestations are of Personality, by state, through Form.

The sequentive manifestations are manifestations of character, by Force, through Reflection.

Each line of numerals represents the manifestations and phenomena comprised in one of these departments.

The 1, 4—4, 1 represents the manifestations and phenomena comprised in the most antecedent of the 64 departments.

The 64, 4—4, 64 represents the manifestations and phenomena of the most succeedent department.

The line of antecedency runs with the decrease of numerals, and the line of succeedency runs with the increase of numerals.

The numerals ranging from 1 to 64 indicate the number and order of the departments, as well as the number and order of the manifestations.

All the possibilities of genesis are comprised in these 64 departments; therefore, they furnish

the basis of all genitive learning; they also indicate the generic departments of learning.

All learning begins with Perception.

Conception is the adjunct of Perception.

Conception conjoins Reflection to Perception.

Reason is the adjunct of Reflection, and as such, it is conjoined to Conception by Perception, through Reflection.

Each entity is ever attended by its special mode of Perception, and each formative manifestation is ever attended by its special Reflective manifestation, as a sequence attends a cause.

More perfect Perceptions and Reflections are required in the Zoonic and Societary worlds than in the Star and Plant worlds; and this requisition is met by special organs, adapted to each mode of Perception, and to each generic degree of Reflection.

Perceptions are commonly classed as sensations; and the organs of Perception are commonly classed as organs of sensation. We perceive sensations.

Reflections are commonly classed as mental characteristics; and the Reflective organs are commonly classed as phrenological, or brain organs.

The Palpive mode of Perception is commonly called the sense of touch; and the organs adapted to that mode, are commonly called the organs of touch.

The Ductive mode of Perception is commonly called the senses of taste and smell; and the organs adapted to this mode, are called the organs of taste and smell. Taste and smell both belong to the same mode. We perceive the spirit of the food we eat and of the air we breathe by the ductive mode.

The Permeative mode of Perception is commonly called the sense of hearing; and the organs adapted to that mode, are called the organs of hearing.

The Imageive mode of Perception is commonly called the sense of sight; and the organs adapted to that mode, are called the organs of sight.

The 64 organs of Reflection are all comprised in each hemisphere of a well developed UPPER human brain; and they are located on a line of nerves in the same order that their special departments occur in the line of genesis.

The organs of Perception and the organs of Reflection are equally exclusive in the performance of their special functions. The eye never hears, the ear never sees, and no organ of reflection ever performs other than its own function. Such an occurrence is both impossible and absurd.

The organs of Perception furnish the basis of Perceptive and Conceptive culture; and the or-

gans of Reflection furnish the basis for the culture of Reflection and Reason.

Any deficiency in the organs of Perception will result in deficient Perception and Conception, and any deficiency in the organs of Reflection will result in deficient Reflection and Reason. Also, deficient Perception and Conception will result in deficient Reflection and Reason.

Thus we find that Genetics indicates a perfect system of education, as well as a perfect system of genesis.

CHAPTER V

THE POTENTIAL SOURCE

The four embodying entities and the four perceptive modes are comprised in each of the four worlds.

In each world, each soulizing condition is the adjunct of each entity, and each conceptive power is the adjunct of each mode.

In each entity of each world, each condition indicates a stateized degree of personality as well as a generic degree of state; and in each mode each power indicates a forceized degree of character as well as a generic degree of force.

The names of the stateized degrees of personality and of the forceized degrees of character comprised in the Star World are given in tabular form on page 154.

Body is the most antecedent principle of Existence, and the material entity the most antecedent degree of this principle.

The stateized degrees of this entity are named Space, Matter, Omnipresence and Limitation.

The negative condition endows Space with the matine sexual degree of state; therefore, it is a matine sexual factor.

The positive condition endows Matter with the maline sexual degree of state; therefore, it is a maline sexual factor.

The passive condition endows Omnipresence with the matine conjugal degree of state; therefore, it is a matine conjugal factor.

The transitive condition endows Limitation with the maline conjugal degree of state; therefore, it is a maline conjugal factor.

The Palpive mode is dominantly the sequence of the material entity.

The Conceptive powers are sequences of the soulizing conditions, and they exist primarily as adjuncts of the Palpive mode; or rather as adjuncts of the Perceptive mode of the Material entity of the Star World.

The stateized degrees of this mode are named Persistency, Consistency, Continuence and Divisibility; and in their order they are the sequentive characteristics of Space, Matter, Omnipresence and Limitation.

The Tractive power endows Persistency with the matine analytical degree of force: therefore, it is a matine analytical factor.

The Pulsive power endows Consistency with the

maline analytical degree of force; therefore, it is a maline analytical factor.

The Tensive power endows Continuence with the matine synthetical degree of force; therefore, it is a matine synthetical factor.

The Pansive power endows Divisibility with the maline synthetical degree of force; therefore, it is a maline synthetical factor.

PRIMITIVE FACTORS

PERSONAL CHARACTER PHENOMENAL

M A T E R I A L	Space	P A L P S I V E	Persistency	1	Capaciousness
	Matter		Consistency	2	Occupancy
	Omnipresence		Continuence	3	Universality
	Limitation		Divisibility	4	Distribution

The Structural attitude exists primarily in conjunction with Space, and by it, Space, Matter, Omnipresence and Limitation are endowed with formative unity.

Variety, Change, Sensation and Sympathy exist primarily as adjuncts of this attitude, and as such they are conjoined to the soul (or state) of Space,

Matter, Omnipresence and Limitation; and thus these degrees of personality are endowed with the unfoldivity of experience.

The Crystalline beatitude existed primarily in conjunction with Persistency, and by it Persistency, Consistency, Continence and Divisibility are endowed with reflective unity.

Impression, Memory, Instinct and Intuition exist primarily as adjuncts of Crystallization, and as such they are conjoined to the conceptive force of Persistency, Consistency, Continence and Divisibility; and thus these characteristics are endowed with the unfoldivity of reason.

Thus these prime, ungenerated factors are endowed with unfoldive unity, and this unit is the prime, potential source from which all other genitive potencies are derived.

The sexual factors are classed as parts; the conjugals, as relators; the analyticals, as comparatives, and the syntheticals, as correspondents.

Space is the prime, ungenerated Mother. Matter is the prime, ungenerated Father. Omnipresence relates Space to Matter. Limitation relates Matter to Space.

Space stands persistently through and beyond

all Matter, and, by this persistency, Space is ever in genitive comparison with all Matter.

Matter stands consistently in and with Space, and by this consistency, Matter is ever in genitive comparison with Space.

The Omnipresence of Space, renders it continuous from all Matter, and through this Continuouslyness, Omnipresent Space is ever in genitive correspondence with all Matter. The Limitedness of Matter renders it Divisible in Space, and through this Divisibility, Limited Matter is ever in genitive correspondence with Omnipresent Space.

CHAPTER VI

STAR GENESIS

By virtue of the genderic degrees of state with which Space, Matter, Omnipresence and Limitation are endowed, like genderic degrees of passion (or spirit) are generated among them.

These degrees are comprised in the spiritual entity of the star world. (*See table, page 154.*)

Electricity is generated in unoccupied Space; Magnetism, from all Matter; Constancy, in Omnipresence, and Mobility, from Limitation.

As conjugal relators inhere in sexual parts, so Mentality and Intellectuality inhere in Materiality and Spirituality.

The mind of Space is named Oneness; of Matter, Centerance; of Omnipresence, Distance; of Limitation, Motion.

The intellection of Electricity is named Receptivity; of Magnetism, Radiation; of Constancy, Rotation; of Mobility, Succession.

For the characteristic sequences of the Spiritual, Mental and Intellectual manifestations of personality, see Table of Star Genesis. (*Page 154.*)

In the table, the left hand column represents the

stateized degrees of personality, and the middle column represents the forceized degrees of character.

The numerals represent the genderic departments of genesis, and the right hand column represents the phenomenal aspects of the departments. (Compare with table on page 155.)

The table on page 155 is borrowed from 138, and placed facing Star Genesis, to facilitate comparison. Example: Space is the negative, Matter is the positive; Omnipresence is the passive, and Limitation is the transitive degree of the material entity of the Star World. Electricity is the negative, Magnetism is the positive; Constancy is the passive, and Mobility is the transitive degree of the Spiritual entity of the Star World.

Thus, all the genderic degrees of Personality and Character are described in table of the Star World.

The tables of the Plant, Zoonic and Societary Worlds describe, or define, their genderic degrees of Personality and Character in the same manner.

The words on line with each numeral are comprised in the department represented by the numerals, and the perpendicular words represent the entities and modes. (*Continued on page 156.*)

STAR GENESIS

PERSONAL CHARACTER PHENOMENAL

MATERIAL	Space	PALPATIVE	Persistency	1	Capaciousness
	Matter		Consistency	2	Occupancy
	Omnipresence		Continuence	3	Universality
	Limitation		Divisibility	4	Distribution
SPIRITUAL	Electricity	DUCTIVE	Composure	5	Coldness
	Magnetism		Fervency	6	Hotness
	Constancy		Permanency	7	Solidity
	Mobility		Elasticity	8	Fluidity
MENTAL	Oneness	PERMEATIVE	Identity	9	Individuality
	Centerance		Superficiality	10	Lineology
	Distance		Extension	11	Magnitude
	Motion		Velocity	12	Position
INTELLECTUAL	Receptivity	IMAGINATIVE	Gravity	13	Equilibrium
	Radiation		Vibration	14	Color
	Rotation		Repetition	15	Habitualness
	Succession		Periodicity	16	Seasonableness

STRUCTURAL

CRYSTALLINE

MANIFESTATIONS. MANIFESTATIONS.

STAR WORLD

CAUSATIVE

SEQUENTIVE

SPIRITUAL MATERIAL	NEGATIVE	1,	4—4,	1	TRACTION	PALPIVE
	POSITIVE	2,	4—4,	2	PULSION	
	PASSIVE	3,	4—4,	3	TENSION	
	TRANSITIVE	4,	4—4,	4	PANSION	
MENTAL	NEGATIVE	5,	4—4,	5	TRACTION	DUCTIVE
	POSITIVE	6,	4—4,	6	PULSION	
	PASSIVE	7,	4—4,	7	TENSION	
	TRANSITIVE	8,	4—4,	8	PANSION	
INTELLECTUAL	NEGATIVE	9,	4—4,	9	TRACTION	PERMEATIVE
	POSITIVE	10,	4—4,	10	PULSION	
	PASSIVE	11,	4—4,	11	TENSION	
	TRANSITIVE	12,	4—4,	12	PANSION	
	NEGATIVE	13,	4—4,	13	TRACTION	IMAGEIVE
	POSITIVE	14,	4—4,	14	PULSION	
	PASSIVE	15,	4—4,	15	TENSION	
	TRANSITIVE	16,	4—4,	16	PANSION	

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STRUCTURAL
MANIFESTATIONS

CRYSTALLINE
MANIFESTATIONS

In the Star World, the degrees of personality are manifested through the structural attitude, and the degrees of character are manifested through the crystalline beatitude. (*See page 155.*)

The generated degrees of personality and character inherit the conditions and powers of their ungenerated antecedents.

In each generated entity and its sequentive mode, the conditions and powers indicate the factors of a genetive potency the same as in the ungenerated entity and mode; and they are accompanied by similar concomitants.

The Organic attitude is generated in conjunction with the positive degree of the Spiritual entity, and the Vegetative beatitude is generated in conjunction with the Pulsive degree of the Ductive mode.

The Machinical attitude is generated in conjunction with the passive degree of the Mental entity, and the Animative beatitude is generated in conjunction with the Tensive degree of the Permeative mode.

The Social attitude is generated in conjunction with the Transitive degree of the Intellectual entity, and the Humanizing beatitude is generated in conjunction with the Pansive degree of the Imageive mode.

Each faculty is the adjunct of each attitude, and each faculty is the adjunct of each beatitude.

The degrees of personality and character comprised in each entity and its sequentive mode, are endowed with unity by their attitude and beatitude; and with unfoldivity by the facilities of experience and the faculties of Reason.

The four genitive potencies indicated by the four entities represented in the table, are comprised in a more comprehensive one, called the Star World.

The negative condition dominates in the Material entity, and endows it with the matine sexual degree of state.

The positive condition dominates in the Spiritual entity, and endows it with the maline sexual degree of state.

The passive condition dominates in the Mental entity, and endows it with the matine conjugal degree of state.

The transitive condition dominates in the Intellectual entity, and endows it with the maline conjugal degree of state.

The transitive condition dominates in the Intellectual entity, and endows it with the maline conjugal degree of state.

The Tractive power dominates in the Palpive mode, and endows it with the matine analytical degree of force.

The Pulsive power dominates in the Ductive mode, and endows it with the maline analytical degree of force.

The Tensive power dominates in the Permeative mode, and endows it with the matine synthetical degree of force.

The Pansive power dominates in the Imageive mode, and endows it with the maline synthetical degree of force.

These endowments and indications are as true of the Plant, Zoonic and Societary, as of the Star World. They are all composed in like manner.

The genetive potencies designated as the Star Plant, Zoonic and Societary worlds, are all comprised in a more comprehensive one, named Existence. *(See pages 112 and 113.)*

The negative condition dominates in the personality of the Star World, and endows it with the matine sexual degree of state; therefore, it is a matine sexual factor.

The positive condition dominates in the personality of the Plant World, and endows it with the maline sexual degree of state; therefore, it is a maline sexual factor.

The passive condition dominates in the personality of the Zoonic World, and endows it with the

matine conjugal degree of state; therefore, it is a matine conjugal factor.

The transitive condition dominates in the personality of the Societary World, and endows it with the maline conjugal degree of state; therefore, it is a maline conjugal factor.

The Tractive power dominates in the character of the Star World, and endows it with the matine analytical degree of force; therefore, it is a matine analytical factor.

The Pulsive power dominates in the character of the Plant World, and endows it with the maline analytical degree of force; therefore, it is a maline analytical factor.

The Tensive power dominates in the character of the Zoonic World, and endows it with the matine synthetical degree of force; therefore, it is a matine synthetical factor.

The Pansive power dominates in the character of the Societary World, and endows it with the maline synthetical degree of force; therefore it is a maline synthetical factor.

These eight generic factors are comprised in the one all comprehensive potency, named Existence.

Thus we find that the Star, Plant, Zoonic and

Societary worlds furnish the factors of said comprehensive potency.

The eight generic phenomenal degrees comprised in each of the 64 generic departments of genesis, may be illustrated by the phenomenal degrees comprised in color. In the production of color, Blue indicates the dominion of negativeness; Red, of positiveness; Yellow, of passiveness; White, of transitivity; Purple, of traction; Orange, of pulsion; Green, of tension, and Black, of pansion.

In each generic department of genesis, each generic degree of phenomena indicates a genitive factor, and these genitive factors indicate a complete genitive potency. Therefore, a complete abstract of the requirements of genitive law is a perfect analogical exponent of each department.

As color indicates a specific organ for its cognizance, so does each other generic phenomenal department.

CHAPTER VII

PLANT GENESIS

Not having the appropriate language at our command wherewith to give a full outline of the genesis of the Plant, Zoonic and Societary worlds, and having a desire to do somewhat in that direction, we give such general and specific ideas as we can with the language at our command.

As we proceed from the Star, toward the Societary World, the work becomes more and more difficult, in the ratio of the number of the generic stages comprised in each, and in the ratio of the intricacy of the composition.

We have given more special attention to the genesis of the Star World, because it furnishes the most ready example of genesis; and to the Societary World, because it more immediately concerns the well being of humanity.

The Plant World is possible only as the cohered succedent of the Star World; and it is as dependent on the Star World, as Matter is on Space.

Two generic stages of development are comprised in the Plant World.

The first co-dominating grade dominates in the

accomplishment of the first stage of plant development, but its development is due to the conserving influences of the remaining grades; and it is accomplished by bringing the organic degree of form in conjunction with the material entity, and by bringing the Vegetative beatitude in conjunction with the Palpive mode.

(See table of co-dominating grades, page 115.)

The second co-dominating grade dominates in the accomplishment of the second stage, and the degrees of the other grades serve as coadjutants.

Perfect plant organisms are produced in the second, but not in the first stage.

From birth, each star is a complete organic cell, but as it is only a single cell, it is not an organism.

In the production of the Plant World, there is a transfer of stellar developments as the basis of procedure. (See table of Star Genesis, page 154.)

The organic degree of form is first generated in conjunction with Magnetism, and by Magnetism it is conjoined to the matter of which the individual star is composed, and thus, the star becomes a simple cell, on a large scale.

Without the *cell form the structure* of the star could not be maintained.

A single cell is a simple organ, but it is not an

organism. An organism is produced by adding cell to cell, as in the production of a plant.

In the second stage of plant development the individual plant becomes a complete organism.

A cell is composed of a shell and a cavity.

Without the cavity the shell could not exist, and without the shell the cavity could not exist.

The shell implies the cavity, and the cavity implies the shell.

Collapse the shell to the exclusion of the cavity, and only a structure would remain. The organic degree of form is excluded with the cavity.

A solid crystal is a structure.

A hollow crystal, like this earth, is both a structure and an organ.

The shell of this organ is a structure composed of many crystals; hence, it is a structuralism.

Matter may be structuralized without being organized, but it cannot be organized without being structuralized.

Organization without the presence of structure, is as impossible as Matter without the presence of Space.

The structural degree of Form is conjoined to Matter by the electrical influence of Space; and

the organic degree is conjoined by the magnetism of Matter.

When Matter is dominantly magnetic, there is a tendency to radiate magnetism, in all directions, from each particle of Matter; and when sufficiently magnetic, particle will be driven from particle until not one rests on another.

A solid globule can be formed when Electricity dominates sufficiently; but when an electro-magnetic equilibrium occurs, a hollow globule is formed.

A hollow globule is a cell, the shell of which is produced by Electricity; and the cavity is produced by Magnetism; the two acting coherently in equilibrio.

In plant formation, plastic matter is absorbed by, and exuded from the cells in obedience to magnetic currents; and after exudation the matter is formed into cell shells, by magnetic inflation; and this inflation may be accomplished by the magnetic current, or by generated magnetism.

Organic experience is the perfecter of plant organisms.

Experience is the life of the Soul, and Form is the life of the Body.

Form is conjoined to the Body, by the Soul.

Experience is conjoined to the Soul by the Body through the Form that has been conjoined by the Soul.

Electricity and Magnetism are the passional expressions of the conditions or state of Space and Matter.

In the above sketch we have made a few leading points; and the reader is referred to the table of Plant World, on page 139, for a complete formula.

The Plant World coheres with the Star World, as Spirituality coheres with Materiality. Also, the genesis of the Plant World is analogous to the genesis of the Star World, as given in the preceding chapter.

The difference between the different worlds is due to the different qualities of the different grades.

All that is comprised in the four worlds, exist in the prime ungenerated source as possibilities; hence, their generation is a necessity. These possibilities are possible only in a certain order; therefore, they are generated in that order.

CHAPTER VIII

ZOONIC GENESIS

“The genetive potencies described as the Star, Plant, Zoonic and Societary worlds are all comprised in a more comprehensive one, named Existence.” *(See page 158.)*

The remainder of page 158, and all of page 159 should be quoted in this connection.

The eight genderic factors described in this quotation are comprised in an all comprehensive potency, named Existence, and in them are comprised its sexual parts, its conjugal relators, its analytical comparisons and its synthetical correspondences.

Character is always the sequence of personality, and force is always the sequence of state.

The personality of the Star World is the coherive antecedent of the personality of the Plant World; and the personality of the Plant World, is the cohered succedent of the personality of the Star World.

By virtue of the genderic adaptations of the personalities of the Star and Plant Worlds, each to the other, the personalities of the Zoonic and Societary worlds inhere in them.

Also, the personality of the Zoonic World is the

coherive antecedent of the personality of the Societary World; and the personality of the Societary World is the cohered succeedent of the personality of the Zoonic World.

Thus the personalities of the four worlds are all composed in the personale of the all comprehensive potency, named Existence.

The Star World is the coherive antecedent of the Plant World, and the Plant World is its cohered succeedent.

The Zoonic World inheres in the Star World, and the Societary World inheres in the Plant World. Also, the Zoonic World is the coherive antecedent of the Societary World; and the Societary World is its cohered succeedent.

The Plant World is generated direct from the Star World.

The Zoonic World is generated from the Plant World under the influences of the Star World.

The Societary World is generated from the Zoonic World under the combined influences of the Star and Plant worlds.

The influences of the Star World on the Plant World, and the influences of the Star and Plant Worlds on the Zoonic and Societary worlds produce a sense of necessity.

When the sense of necessity reaches the domain of consciousness, as a perception, the sense of supply enters the same domain as a conception.

Conception conjoins Reflection to Perception, and through Reflection Reason is conjoined to Conception.

In this manner, the necessity of each case is met by furnishing a supply that answers to the demand.

When the sense of necessity for any function enters the domain of Consciousness, an effort to perform the function produces the supply; and when the demand and effort begins to cease, the organs will begin to perish; and a complete cessation of demand and effort will result in the annihilation of the organ.

The use of an organ will perpetuate its genesis, and its genesis will cease with its non-use.

Organic form, growth and quality result from efforts to perform functions.

This law maintains in the production of all Plant, Zoonic and Societary organisms.

The composition of each variety of Zoonic machinery is generated in like manner, from the hair on the head to the nails on the toes.

The generic steps required for the genesis of the four worlds, are indicated in the four tables,

on pages 138, 139, 140 and 141; and on 154, the table of Star Genesis furnishes a sample of genesis that may be applied, by analogy, to each of the other worlds.

Also, our next chapter will furnish a sample of the generic stages of development.

Environments control in the production of Zoonic machinery as well as in the production of plant organisms.

The teeth of the horse, and other equine animals, serve well as weapons of defense, and therefore horns are not required.

The teeth of the ox, and other bovine animals, do not serve as a defense, but horns or a center crest supply the deficiency.

Long necks find no place in swine economy; and short necks find no place in giraffe economy.

Fish that live in continual darkness have no eyes; and there are fish that begin life with one eye on each side of the head, but the habitual exposure of one side to the light, brings both eyes to that side of the head.

By a change of function, feet may be changed to wings or hands.

Millions of such facts exist, but a few straws may serve to show the way of the wind, or the flow of a stream.

CHAPTER IX

SOCIETARY GENESIS

We have shown that in Existence are comprised eight distinct principles, and that in each of these eight principles are comprised four discrete degrees; also, that from these 32 degrees all genitive compositions are derived.

We have shown that all generated things are comprised in the Star, Plant, Zoonic and Societary worlds; and that all the principles, constituents and degrees of Existence are comprised in each of these four worlds.

We have shown that among the 32 discrete degrees are comprised four co-dominating grades; that in each distinct principle are comprised a complete series of degrees; that the first degree of each series belongs to the first grade; that the second of each, belongs to the second grade; that the third of each, belongs to the third grade; that the fourth of each, belongs to the fourth grade; that in each grade, the four causative degrees are super-dominants; and the four sequentives are sub-dominants; that each degree of each grade has a quality peculiar to its grade; that no de-

gree of any grade ever co-dominates with any degree of any other grade; that when any grade of degrees is in dominion, all the degrees of the other grades must serve as coadjutants; that one of these grades arrives to dominancy in the Star, two in the Plant, three in the Zoonic, and four in the Societary world; that in each co-dominating grade there is a super and a sub chief, that indicate a super and a sub apexual center of development in each generic stage of development; that in the first grade, the apexual centers occur with the 1st and 5th; that in passing from one stage to another, these centers move forward one degree each, so that in the second stage they occur with the 2nd and 6th; in the third, with the 3rd and 7th; and in the fourth, with the 4th and 8th.

These principles, degrees, grades, supers, subs, causatives and sequentives are represented in tabular form on page 176. The super chiefs are indicated by * and the sub chiefs by †.

In the first stage, the apexual centers occur with the selfhood degrees; in the second, with the spontaneic degrees; in the third, with the unitary degrees; and in the fourth, with the unfoldive degrees.

In the Societary World are comprised four gen-

eric stages of Societary development, that answer to the four co-dominating grades.

In each of these stages there are 8 generic degrees of development that answer to the 8 degrees of its co-dominating grade.

Over each degree of development, in each stage, there dominates a principle of development that answers to the degrees of Existence on which it is based; and over each stage there presides a harmonizing aspiration that answers to the quality of the grade.

Preceding each stage there is a transitional step that answers to the conflict of its principles with those of the stage which precedes it.

Underlying each stage of society, is a pivotal institution that answers to its aspirations and principles.

This pivotal institution obtains as between the sexes on the basis of gender, and in each stage it must answer to the presiding aspiration, and to the co-dominating principles of the stage; so that it may furnish a perfect pattern for all that is to be built thereon.

The aspiration for supremeness presides over the first; for rightness, over the second; for harmony, over the third; and for goodness over the fourth harmonic stage.

In each stage are comprised a principle of compact, of dispensation, of rule, of commerce, of familism, of service, of obligation and of morality.

In the first stage are comprised a despotic principle of compact, a compulsory principle of dispensation, an arbitrary principle of rule, a dictatorial principle of commerce, a chieftainic principle of familism, a chattel principle of service, an authoritative principle of obligation, and an obedientive principle of morality.

In the second stage are comprised a publican principle of compact, a compensative principle of dispensation, a representative principle of rule, a comparative principle of commerce, an industrial principle of familism, a competitive principle of service, an agreementive principle of obligation, and an honesty principle of morality.

In the third stage are comprised a co-investive principle of compact, an insurive principle of dispensation, a responsive principle of rule, an equality principle of commerce, a co-operative principle of familism, a mutuality principle of service, a fitness principle of obligation, and an impartiality principle of morality.

In the fourth stage are comprised a fraternal principle of compact, a communistic principle of

dispensation, a constitutional principle of rule, a freedom principle of commerce, a unitary principle of familism, a gratuity principle of service, an integrity principle of obligation, and a gratitude principle of morality.

These stages, principles and aspirations are represented in tabular form on page 177.

The tables of Co-dominating Grades, and the table of Societary Principles are inserted on facing pages, to facilitate analogical comparisons.

The principles of compact answer to the Embodying Entities. *(See page 179.)*

The principles of Dispensation answer to the Soulizing Conditions.

The principles of Rule answer to the Formative Attitudes.

The principles of Commerce answer to the Facilities of Experience.

The principles of Familism answer to the Perceptive Modes.

The principles of Service answer to the Conceptive powers.

The principles of Obligation answer to the Reflective Beatitudes.

The principles of Morality answer to the Reasoning Faculties.

Therefore, Compact answers to Body; Dispensation, to Soul; Rule, to Form; Commerce to Experience; Familism, to Perception; Service, to Conception; Obligation to Reflection; Morality to Reason.

The apexual centers of development answer to the chiefs of domination, therefore, they are indicated in like manner.

In each generic stage of development are comprised circles of genesis that answer to the Selfhood, the Spontaneic, the unitary and the unfoldive circles.

These circles, with their causative and sequentive principles, series and degrees, are arranged in tabular form on page 179.

The numerals from 1 to 8 indicate the degrees of the circles in their genetive order.

The numerals **1, 2, 3, 4,** indicate the genetive order of the circles.

In each circle are comprised a causative and a sequentive series of degrees. The names of each series and its principle are involved in its heading.

All of the 32 gendric degrees of existence are comprised in each of the four generic stages of societary development, but only one grade arrives to dominancy in any one stage. (*Continued on page 180.*)

CO-DOMINATING GRADES

FIRST GRADE.	SECOND GRADE.	THIRD GRADE.	FOURTH GRADE.
-----------------	------------------	-----------------	------------------

1 <i>Body</i>	* Materiality	1 Spirituality	1 Mentality	1 Intellectuality
2 <i>Soul</i>	2 Negativeness	* Positiveness	2 Passiveness	2 Transitivity
3 <i>Form</i>	3 Structurality	3 Organality	* Machinality	3 Sociality
4 <i>Experience</i>	4 Variety	4 Change	4 Sensation	* Sympathy

SUPER

5 <i>Perception</i>	+ Palpation	5 Ductation	5 Permeation	5 Imageation
6 <i>Conception</i>	6 Traction	+ Pulsion	6 Tension	6 Pansion
7 <i>Reflection</i>	7 Crystallization	7 Vegetation	+ Animation	7 Humanization
8 <i>Reason</i>	8 Impression	8 Memory	8 Instinct	+ Intuition

SUB

CAUSE

SEQUENCE

SOCIETARY PRINCIPLES

	FIRST STAGE.	SECOND STAGE.	THIRD STAGE.	FOURTH STAGE.
1 <i>Compact</i>	* Despotism	1 Publicism	1 Co-investment	1 Fraternity
2 <i>Dispensation</i>	2 Compulsion	* Compensation	2 Insurance	2 Communism
3 <i>Rule</i>	3 Arbitration	3 Representation	* Responsiveness	3 Constituency
4 <i>Commerce</i>	4 Dictation	4 Comparison	4 Equity	* Freedom
5 <i>Familism</i>	+ Chieftainism	5 Industry	5 Co-operation	5 Unity
6 <i>Service</i>	6 Chattelism	+ Competition	6 Mutuality	6 Gratitude
7 <i>Obligation</i>	7 Authority	7 Agreement	+ Fitness	7 Integrity
8 <i>Morality</i>	8 Obedience	8 Honesty	8 Impartiality	+ Gratitude
ASPIRATIONS—	Supremeness	Rightness	Harmony	Goodness

CAUSE

SEQUENCE

TRANSITIONAL MODIFICATIONS

	ASPIRATIONS — Supremeness		FROM		TO	
			<i>Individual</i>		<i>Class</i>	
CAUSE	1 <i>Compact</i>	* Despotism	* Monarchal	1 Political	1 Publicism	
	2 <i>Dispensation</i>	2 Compulsion	2 Military	* Monetary*	Compensation	
	3 <i>Rule</i>	3 Arbitration	3 Autocratic	3 Party	3 Representation	
	4 <i>Commerce</i>	4 Dictation	4 Conquestive	4 Trade	4 Comparison	
SEQUENCE	5 <i>Familism</i>	+ Chieftainism	+ Patriarchal	5 Paternal	5 Industry	
	6 <i>Service</i>	6 Chattelism	6 Personal	+ Hireling	+ Competition	
	7 <i>Obligation</i>	7 Authority	7 Absolute	7 Creedal	7 Agreement	
	8 <i>Morality</i>	8 Obedience	8 Implicit	8 Dutiful	8 Honesty	
	PIVOTAL INSTITU.— <i>Marriage</i>		<i>Polygamic</i>	<i>Monogamic</i>	<i>Suitage</i>	

GENETIVE CIRCLES

SELFHOOD	SPONTANEIC	UNITARY	UNFOLDIVE
1	2	3	4
EMBODYING	SOULIZING	FORMATIVE	EXPERIMENTAL
ENTITIES	CONDITIONS	ATTITUDES	FACILITIES
* Materiality	1 Negativeness	1 Structurality	1 Variety
2 Spirituality	* Positiveness	2 Organality	2 Change
3 Mentality	3 Passiveness	* Machinality	3 Sensation
4 Intellectuality	4 Transitivity	4 Sociality	* Sympathy
PERCEPTIVE	CONCEPTIVE	REFLECTIVE	REASONING
MODES	POWERS	BEATITUDES	FACULTIES
+ Palpation	5 Traction	5 Crystallization	5 Impression
6 Ductation	+ Pulsion	6 Vegetation	6 Memory
7 Permeation	7 Tension	+ Animation	7 Instinct
8 Imageation	8 Pansion	8 Humanization	+ Intuition

CAUSE

SEQUENCE

In each stage the degrees of its dominating grade furnish the basis of societary principles; and the degrees of the non-dominating grades furnish the basis of conserving coadjutants.

In passing from one stage to another, the dominators of the preceding stages become conservators; therefore, there are 8 principles and 24 conservators in each stage.

Of these 8 principles one is a causative and another one is a sequentive chief.

The causative chiefs are superiors, and the sequentives are inferiors, and for shortness, we class them as supers and subs.

The dominating grades are interwoven with the circles of genesis, so that the chiefs of the one are also the chiefs of the other; but the circles do not answer to the grades. To render this plain, compare the table of grades with the table of circles.

The 32 degrees are all comprised in the circles as well as in the grades, but the degrees of the circles in their order do not answer to the degrees of the grades in their order.

As but one grade dominates in any one stage, so but one circle becomes prominent in any one stage.

The 32 degrees are comprised in 8 distinct

series that answer to the 8 distinct principles of Existence. *(See table on page 179.)*

The 1st degree of each series arrives to dominance in the 1st stage; the 2nd, in the 2nd; the 3rd, in the 3rd; and the 4th in the 4th.

The chiefs are chiefs of both circles and grades, and in like order; therefore, they determine the quality of life as well as the quality of development.

In the first stage the chiefs are comprised in the selfhood circle; therefore, in that stage life is most prominent on the plane of selfhood.

In the 2nd stage the chiefs are comprised in the spontaneic circle; therefore, in that stage life is most prominent on the plane of spontaneity.

In the 3rd stage the chiefs are comprised in the unitary circle; therefore, in that stage life is most prominent on the plane of unity.

In the 4th stage the chiefs are comprised in the unfoldive circle; therefore, in that stage life is most prominent on the plane of unfoldivity.

By referring to the table of grades, and observing the signs that indicate the chiefs, we find that the Material degree of Body, and the Palpive mode of Perception are chiefs of the 1st stage; that the Positive degree of Soul and the Pulsive

degree of Conception are chiefs of the 2nd stage; that the Machinical degree of Form and the Animate degree of Reflection are chiefs of the 3rd stage; and that the Sympathetic degree of Experience and the Intuitive degree of Reason are chiefs in the 4th stage.

The facts that endow with selfhood are prominent on the 1st plane of life.

The adaptations that endow with spontaneity are prominent on the 2nd plane of life.

The appositions that endow with unity are prominent on the 3rd plane of life.

The truths that endow with unfoldivity are prominent on the 4th plane of life.

The selfhood plane of life is most prominent in the first or Supremacy stage of societary development; and the first grade of dominators subjects the occupants of this plane to a life of material darkness and poverty that renders them supremely selfish in their aspirations; therefore, they grope in the errors of ignorance, and grovel in the miseries of selfish aspiration and sinful actions (sin is a transgression of the law of Rightness, Harmony and Goodness).

As we advance on the line of societary development, the evils that abound in the first stage are

mitigated by the influences of other grades; and thus examples of life are furnished that lead onward toward a new stage, and upward to a higher plane of life.

The spontaneic plane of life is most prominent in the *second* or righteous stage, and the occupants of this plane are exalted by the second grade of dominators to a life of spiritual light and plenty that renders them righteous in their aspirations; therefore, they bask in the radiance of genial affections, and are made glad with the joys of a universal, spontaneous righteousness.

The unitary plane of life is most prominent in the 3rd or harmonic stage; and the occupants of this plane are exalted by the third grade of dominators to a life of mental accord and a common consciousness that endows with a perfectly connected machinery and a common aspiration for harmonious unity.

The unfoldive plane of life is most prominent in the 4th or goodness stage; and the occupants of this plane are exalted by the 4th grade of dominators to the glories of a divine, all-pervading, human intelligence.

On this plane of life, goodness, unalloyed, flows unceasingly, like an unobstructed tide, from the

divinity of an ever unfolding human intelligence, through an ocean of human uses.

We speak of these developments in the present tense, because they are being accomplished continuously on other stars, and we have given but a faint idea of the present attainments of the humanity of millions of stars; and earth's humanity will yet reach a glory equal to that reached or reachable on any other star.

There is a divinity that pertains to the intellectuality of the Star World, a divinity that pertains to the intellectuality of the Plant World, a divinity that pertains to the intellectuality of the Zoonic World, and a divinity that pertains to the intellectuality of the Societary World; and these four grades comprise all divine possibilities.

The divinity of each world answers to the life and development of each.

Divinity is predicable only of Intellectuality, and Intellectuality is predicable only of Experience.

Intellectuality is a generated entity, and a divine intelligence can exist only by genesis.

The ancient cabala of learning never believed in a super-human divinity, and the *Bible teaches no absurdity*.

The Bible is derived largely from the allegor-

ical records of cabalistic discoveries, and these allegories furnish abundant evidence of their belief in a human divinity and of their non-belief in a super-human divinity.

The devining power is the ultimate of intelligence, and all intelligence is unfolded through Experience.

Plant experience has twice the range of star experience.

Zoonic experience has three times the range of star experience.

The Societary World has four times the range of star experience, and it covers the entire range of all possible experiences.

The divinity of a perfected humanity is superior to all other divinities.

The idea of a super-human self-existing divinity had its origin in ignorant assumptions and speculations (under the name of science), and this assumption, with others of its kin, have been preserved by creedal petrifications for tyrannical purposes.

A supernatural divinity furnishes the basis of a supernatural authority. Such an authority is very potent in the presence of ignorance, and very impotent in the presence of knowledge; and doubtless it has had its uses in the education and development of humanity.

On each individual star the genesis of the Societary World is commenced by the institution of social compacts called marriage; and in every case these compacts are composed of non-humanized, Zoonic individuals.

The institution of this compact is due on every star, to the superior genitive passions and compulsory ability of non-humanized male animals (pure brutes), and it is accomplished by the subjection and domestication of female brutes and their children.

Marriage is a despotic, pivotal compact on the plane of Zoonic genesis, and pure primitive marriage is monarchical and polygamic.

The patriarchal family is the inevitable sequence of polygamy.

This domestication of female brutes and their children, is the beginning of the humanizing process; and humanization can begin in no other manner on any possible star.

Polygamy and patriarchalism furnish the only possible, sufficient foundation for a national monarchy, and these are the schools to which we are indebted for the first generic stage of societary development. They are the first possible socializers and humanizers of Zoonic individuals.

The industrial and social education thus imposed on pure brute mothers is inherited by sons as well as daughters, and thus the race is carried through the first stage of societary development.

Many centuries have passed since the first stage of societary development was accomplished on the star we inhabit, and we are now in the transition from the first to the second generic stage of societary development.

The first stage of societary development was accomplished before the Adamic period, and the "flood" represents an uprising of the subject class against the ruling class; or a beginning of the transition from the first to the second stage.

The word ADAM and MAN are symbols of the sun's apparent declinations, and when applied to Anthropology, the word ADAM signifies a subject class, and the word MAN signifies a subject race.

Elohim, God, and Lord are symbols of the sun and earth as generators, and when applied to Anthropology they are emblematic of the ruling class or race.

In "Elohim," E, is an emblem of the sun in apparent motion over the earth as a seed sower. L, is an emblem of the line of Light and Life poured out on the earth in its path. O, is an em-

blem of the earth as an ovum (the mundane egg). I, is the emblem of a sun-ray, as the instrument of impregnation. H, is an emblem of the House of the sun in its continuous journey around the earth. EL, is a symbol of the sun as an impregnator or in the act of seed planting. OI added to EL, indicates the possessive case. M, signifies a repetition or plurality, as of the seasons.

In the word GOD, G is a symbol of the sun, O of the earth, D of the sky.

GOD signifies the sun, earth and sky as generators, or it may serve as an emblem of the sun in dominion over the earth.

Nearly the same idea was represented anciently by a circle with a dot in its center.

The circle represented the horizon of the earth, and the dot represented the sun in genitive dominion over the earth.

For a long time this symbol was used as an emblem of sun worship by all nations, and it is yet used as a symbol of the sun.

The word Lord was derived from celestial (or astronomic) symbols; it was intended more especially for anthropologic use; it rightly signifies a human maline generator. The word Lady is its compliment, and it signifies a matine generator.

The word Lord is also applied appropriately to the divinity of humanity as the male generator of the Societary World.

As man is a modification of Adam, so Christ is a modification of Lord; and Mary is a modification of Lady.

Christ represents the divinity of humanity, as both its father and son.

Mary represents the carnality of humanity as the mother of its divinity; hence she is the mother of her own Lord or father; while he is the father of his own mother and of himself also. This allegory is a truthful representation of the facts in the case.

Since the discovery of the origin of letters it is no longer a mystery, nor is it difficult to believe "That the sons of God (the rulers of men) saw the daughters of men that they *were* fair; and they took them wives of all which they chose," or that "There were giants on the earth in those days; also, after that, when the sons of God came in unto the daughters of men, and they bear *children* to them: the same *became* mighty men, which were of old, men of renown."

When celestial and terrestrial (astronomic) language is applied to anthropology the "heavens"

signify the ruling powers, and the "earth" signifies their subjects.

The genesis of society is the special subject of the book of "Genesis" ("Bereshith.") It treats of anthropologic, and not of cosmologic, or stellar genesis.

In Peter's 2nd epistle, 2nd chapter and 5th verse, he speaks of society before the flood, as "the old world," and as "the world of the ungodly," and in the 7th verse of the 3rd chapter, he speaks of society after the flood as "the heavens and the earth, which are now, by the same power, kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

In verses 10, 11, 12 and 13 he says:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.*

"Looking for the hasting unto the coming of the day of God, wherein the heavens being on fire

shall be dissolved, and the elements shall melt with fervent heat?

“Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

Here we have a description of the first stage of society as it existed before the flood, of the transition, as it has existed since the flood, and of the 2nd stage as it will exist after the present heavens (ruling power) “shall pass away with a great noise,” and after “its elements shall melt with fervent heat;” also, after “the earth that now is and the works therein shall be burned up.”

It is the Heavens that are to be melted and rendered pliable by heat; but the earth and the works therein shall be consumed by the same fire, and carnal society will no more be divided into ruling powers and a subject people.

The divinity of humanity will then rule the carnality of humanity, in righteousness.

When applied to the celestial (astronomical) powers, or heavens, that appear to rule the earth, Peter’s statements are utterly absurd; but when applied to the world of human society, they indicate truly the facts of the case.

The world of human society is now on fire; its

carnal powers are being melted with fervent heat, and soon they will pass away to return no more.

"The kingdom of heaven" will then be with us, and the people will then rule themselves righteously. All slaveries, whether of men, women or children, will then have ceased on this star forever.

In the revelations of John, chap. 21, verse 1, he says: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

In chap. 17, verse 15, we are informed that "waters represent peoples, multitudes, nations, and tongues."

The seas represent upheavals of the people. These upheavals have been in process from the day of the flood until now, and by reason of the fervency of an oppressed people, the waters of the flood have become a consuming fire that will soon melt the elements of the "heavens" so that they will flow like molten lead from the refiner's furnace, ready for human uses.

We have said that preceding each stage there is a transitional step.

In the first transition, the principles and aspirations of the first stage contend with the social chaos of the zoonic world.

In each succeeding transition, the aspiration and principles of the coming stage contend with those that last preceded it.

Marriage is the pivotal institution of the first stage.

Polygamy is marriage in its primitive purity.

In polygamy are comprised the principles and aspiration of the first stage; hence, it is the pattern to which all other institutions of that stage must conform.

In the transition from the first to the second stage, the principles and aspirations of the second stage contend with those of the first, and by this contention the aspiration for supremeness is modified from individual to class; marriage, from polygamy to monogamy; despotism, from monarchical to political; compulsion, from military to monetary; arbitration, from autocratic to party; dictation, from conquestive to tradive; chieftainism, from patriarchial to paternal; chattelism, from personal to hireling; authority, from absolute to creedal and obedience, from implicit to dutiful.

These modifications are represented in tabular form on page 178.

Monogamy resulted from an attempt to establish masculine suitage. This attempt had its or-

igin in the aspiration for masculine, instead of for human rights; hence, it failed of suitage for either man or woman.

No principle of any stage can harmonize with any principle of any other stage, except as a conserving co-adjutant; nor can the aspiration, or the pivotal institution of any stage harmonize in any other stage, except as a conservative co-adjutant.

In class supremacy there is a continual conflict between the aspiration for supremeness and the aspiration for rightness.

In monogamy, there is a continual conflict between marriage and suitage.

In politicism, there is a continual conflict between the despotic and the publican principles.

In the monetary system, there is a continual conflict between the compulsory and the compensative principles.

In party rule, there is a continual conflict between the arbitrary and the representative principles.

In trade commerce, there is a continual conflict between the dictatorial and the comparative principles.

In paternal familism, there is a continual conflict between the chieftainic and the industrial principles.

In hireling service, there is a continual conflict between the chattel and the competitive principles.

In creedal obligations, there is a continual conflict between the authoritative and the agreementive principles.

In dutiful morality, there is a continual conflict between the obedientive and the honest principles.

By these conflicts, revolutions are produced, and in each revolution the incoming aspirants gain new advantages; and thus they will continue to do, until they are victorious, when peace will be established by the bringing in of a new stage.

While the conflicts of this transition continue, monogamy will furnish the pivotal basis of political despotism, monetary compulsion, party arbitration, tradive dictation, partnership, chieftainism, hireling chattelism, creedal authority, and dutiful obedience.

No higher attainments than these can be accomplished in the presence of marriage, or by the compulsory ability of masculine man. We must either go downward in a revolution toward polygamy, monarchical despotism, military compulsion, autocratic arbitration, military dictation, patriarchal chieftainism, personal chattelism, absolute authority, and implicit obedience, or we must substitute suitage for marriage.

Each harmonic stage has its apexual centers of development, which are advanced one degree in each transition.

Despotic compacts and chieftainic familism were the apexual centers of the first harmonic stage; and in the second (or present) transitional step, these centers are advanced to the principles of dispensation and service; hence, we now find the apexual centers of development in monetary compulsion and hireling chattelism.

The compensative principle must be evolved from the monetary principle; and the competitive principle must be evolved from the hirely principle, by organizing industry with reference thereto.

This will render woman an equal competitor with man, free her from her chattelhood dependence and enable her to take her proper position in society. And as man, by virtue of his superior compulsory ability, inaugurated and sustained the first or supremacy stage, so woman, by virtue of her superior compensative ability, will inaugurate and sustain the second or rightness stage.

Monogamy must be superseded with genuine suitage; a suitage that is adapted to woman as well as to man; a suitage based on rightness for all without regard to gender; a suitage in which

are comprised all the principles of the second stage as its dominators, and all the principles of the other stages as their conservators.

Before this can be accomplished, man must abdicate his supremacy over woman, and leave her free in the exercise of her superior compensative power, and she will accomplish the rest to his entire satisfaction.

Righteousness will then govern the nations of the earth in peace.

Shall we allow the race to be again carried down in another political revolution, or shall we now open the door to progress in a straight line?

Can any person realize the possibilities of human society and remain content with the tyrannical, oppressive and slavish arrangements and institutions that are now perpetuated with such care and vigilance?

Thus we have traced the genesis of the Societary World from its source to its completion, and beyond this nothing more is possible in the nature of what exists, nor can anything more be desired.

CHAPTER X

THE DIVINITY OF HUMANITY

We have shown that the Star World is continuously generated from the prime ungenerated potential source.

That the Plant World is generated directly and continuously from the Star World.

That the Zoonic World is generated directly and continuously from the Plant World, and indirectly from the Star World.

That the Societary World is generated directly and continuously from the Zoonic World, and indirectly from the Plant and Star worlds.

That in each of the four worlds are comprised the same genitive principles and degrees.

That the four worlds differ each from the other by virtue of differences in composition.

That among these degrees are comprised four generic grades of domination that result in different generic stages of development.

That one of these grades arrives to dominancy in the Star, two in the Plant, three in the Zoonic, and four in the Societary worlds.

That, therefore, there is one generic stage of

development in the Star World, two in the Plant World, three in the Zoonic, and four in the Societary World.

The different grades indicate different qualities for stages of different ranks, and like qualities for stages of like rank; also, the analogies between stages of the same rank, in different worlds, are perfect.

Therefore, on this star the Plant and Zoonic worlds furnish samples of development and life superior to any yet furnished by the Societary World.

The perfected plant organism furnishes a perfect analogical pattern of the second stage of societary development; and the perfected Zoonic machine furnishes a perfect analogical pattern of the third stage of societary development.

This star furnishes no analogue on the material plane that answers to the fourth stage of societary development, but the divinity of our humanity furnishes an analogical sample on the intellectual plane.

The carnal individuals of the Zoonic World furnish the material basis of the Societary World.

All the soulizing conditions exist as adjuncts of this basis; and these degrees of soul endow with like degrees of state; therefore, carnal passions or spirit is generated therefrom.

From this carnal materiality and spirituality are generated a carnal mentality and a carnal intellectuality. (For an illustration of the genesis of mentality and intellectuality, see genesis of Star World, chapter 6.)

Zoonic carnality is humanized by social experiences.

The Societary World has its origin in, and is perpetuated by the genesis of carnal individualities, and it culminates in a divine unity; therefore, in the perfected Societary World are comprised a carnal and a divine sphere.

As carnal individuals we are born of the flesh into the carnal sphere of the Societary World, and by these carnal births the carnal sphere of the Societary World is rendered perpetual.

Materiality is an unexaggerated, eternal entity; therefore it never degenerates.

Spirituality is an evanescent, generated entity; therefore it is ever degenerating.

Spirit is a spontaneic, passional expression of state, or of the conditions that endow with state; and its genesis is as continuous as the conditions by which it is generated. Also, its genesis ceases or changes as conditions cease or change.

The death of the spirit is never separated from

its birth, the one is just as continuous as the other.

In the spirit are comprised all the passions that are generated by the generic degrees of state; and Form is ever generated in conjunction with the spirit.

Mentality is generated in materiality by its spirit, and it is subject to all the changes of the spirit; therefore, we call it a fickle entity.

As spirit is dependent on soul, or on the soulizing conditions for its genesis, so mind is dependent on form, or on the formative attitudes for its genesis.

The activities that pertain to our carnal machinery are examples of this fact.

These activities are manifestations of the mentality that is generated in response to the spirit of the materiality of said machinery.

Mind is a response of the material to the spiritual through Form.

Intellectuality inheres in Spirituality from Materiality through Experience; also, it is the cohered succedent of Mentality.

Spirit is predicable immediately on the soulizing conditions of the material entity.

Mind is predicable immediately on Form; and Intelligence is predicable on Experience.

Mentality is often confounded with Intellectuality, because it is often controlled by it. Also, Soul, Spirt, Mentality and Intellectuality are often confounded one with another, in so much that the words are often used as synonyms.

Intellectuality is the most enduring of the generated entities. Our intellectual attainments remain with us from youth to old age, and at carnal death our intellectual self is born into the divine sphere of the Societary World.

The divining ability is predicable only of the intellectual entity, and it increases with intellectual development; also, in the first stage of societary development its range of consciousness is enlarged by the divine birth.

In the first stage of societary development the carnal affections are a barrier to the light and life of the divine sphere; therefore, at the divine birth the gate of divine light and life are opened by the removal of the carnal barriers.

The structural degree of Form exists primarily in conjunction with the negative degree of the material entity.

The organic degree of Form is ever generated in conjunction with the positive degree of the spiritual entity.

The machinical degree of Form is ever generated in conjunction with the passive degree of the mental entity.

The social degree of Form is ever generated in conjunction with the transitive degree of the intellectual entity.

Any of these degrees of Form may be transmitted with the degrees of state by virtue of which it exists or is generated.

Our carnal, individual self is germinated, gestated and born into the carnal sphere by carnal parentage.

Our individual, divining, intellectual self is germinated and gestated by our social experiences, and at the death of the carnal individual we are born into the divine sphere of a common humanity as an individual member thereof.

After the divine birth, the divine individual derives its sustenance not alone from those who have passed the portals of carnal death, to the divine sphere, but they are continually feeding on the carnal experiences of those who are yet in divine gestation.

After the divine birth the divine individual continues to feed on the intellectual crumbs of the carnal experience of those yet in divine gestation,

but the growth of the gestating individual is increased, rather than diminished, thereby.

This advantage is due to an increase of the sympathetic facility of experience that is derived from the divine associations.

Thus, those of the divine sphere are continually gathering the fruits of carnal experiences, so that nothing is lost to humanity.

That which is thus gathered and consumed becomes as seed that multiplies abundantly.

The transitive condition dominates in our intellectual developments and endows them with the social degree of Form and the sympathetic degree of Experience; therefore, all the divine individualities of a common humanity are comprised in a single, sympathetically connected, social compact.

This compact is the divinity of humanity; and in it each member is free to use all of the goods possessed by all of its members; and by virtue of this freedom each member may become the equal of every other member.

The imageive degree of Perception, the pensive degree of Conception, the humanizing degree of Reflection, and the intuitive degree of Reason are dominantly the sequences of the intellectual degree of Body, the transitive degree of Soul, the

social degree of Form, and the sympathetic degree of Experience; also, these 8 degrees are all comprised in the same dominating grade, and this grade dominates in the 4th stage of societary development, as well as in the divine unity of a common humanity.

In the divine sphere of the Societary World that now exists on this earth, are comprised all the individual divinities that were ever born into it; and all of the intellectual developments of each individual member, may be duplicated and expanded to any desired extent, by the imageive degree of Perception and the pansive degree of Conception; or until each individual member becomes the thinking, conscious, living image of all that pertains to all of the members of the unity.

While selfishness, or the aspiration for supremacy dominates, the affections and sympathies will terminate at the center of the individual; therefore, the individual remains in social darkness and social isolation; and while the individual remains thus, the consciousness of humanhood and of the immortality of divine life will be shut off and excluded; but when this life reaches such a center, with the vivifying rays of universal love, the individual will be awakened to the glories of a divine life.

Thus each individual member of human society

will become a center of a realm of consciousness and thought that includes the entire divinity of humanity within the range of its possible acquisitions.

In the present divinity of earth's humanity, we find the analogical representative of the 4th stage of societary development as it occurs on any star.

The same grade of degrees that dominates in the 4th stage of societary development now dominates in the divine sphere of our Societary World.

Many carnal individuals are counted as members of human society when their human sympathies are not sufficient to maintain that relationship either before or after carnal death.

Some of these may perish, while others may be saved by the sympathies of their associates. The divine growth of such will be slow, and their center of consciousness will be of little worth for a long time.

The fact of the presence or non-presence of a human individual is determinable only by sympathetic connections.

Divine life, or the continuence of life after carnal death, depends on previous human attainments; therefore, those who are the most human are the most advantaged by the divine birth.

Premature births in the divine sphere are as disadvantageous as in the carnal sphere.

Mere intellectual attainment, without human sympathy, is of little worth when passing from the carnal to the divine sphere.

As we become humanized, and as the sphere of our love and sympathy becomes enlarged, the largeness of our life and consciousness, excludes the fear or possibility of death.

By habitual communion with those who have passed the second birth, we become familiar with life in the divine sphere; and thus we become conscious of the certainty of divine life after carnal death.

All human intelligence is treasured in the divine sphere ready for human uses.

Monopolizing tyrants have closed this storehouse against free commerce with the carnal sphere, by the interposition of carnal penalties, of all descriptions, including carnal death.

These cruelties have been applied with such vigor, that divine wisdom has been compelled to refrain from the bestowal of the divine treasures on the dwellers in the carnal sphere.

Thus, by the inhumanity of carnal tyrants, divine light and life have been excluded from the

carnal sphere, until a large portion of its members are in doubt as to the existence of that sphere.

This exclusion of light and life is the most baneful crime ever committed against humanity.

Remove these obstructions, and the glories of the divine sphere will prove victorious over death.

The righteousness of the second stage will open the way for these desirable results.

Better conditions will then exist for both carnal and divine gestation, and the humanization of the carnal sphere will advance rapidly toward the glories of the divine sphere.

In the genesis of the divine individual the sensations experienced reach the brain by sympathetic conduction, and by reflective thought they are converted into ideas. By sympathetic associations these ideas become divining intelligences, and with the increase of ideas the divining ability is enlarged.

All new ideas have their origin in new experiences, and old ideas are susceptible of new combinations that may lead to new carnal experiences.

Ideas are transmissible through sympathetic connections, and they may be appropriated by imagery.

This is well illustrated by carnal sight and by photography.

In these processes there is a transmission of the idea through a conducting medium, and by arresting the image on a sensitive recipient, it is thereby multiplied without detracton from the original.

Thus, in the divine sphere the multitude may partake freely of any individual without detracton, and the fragments will amount to more than the "loaf" or "fish" from whence they are derived.

Also, when we give of our ideas to others, a line of communication is opened that may serve for a return supply; thus we get by giving.

Such exchanges are ever occurring in the divine sphere; and as the carnal sphere is pervaded by the divine, these exchanges are continually occurring between the two spheres.

In the 4th stage, a perfectly free commerce will be established between all human individualities, carnal and divine, by perfect sympathetic connections; therefore, knowledge will exclude error; harmony will exclude discord; use will exclude abuse, and good will exclude evil.

Who can conceive of a more perfect life? who can desire a more perfect individuality or a more perfect unity than is indicated by this stage?

CHAPTER XI.

SOCIETARY RECONSTRUCTION.

On the discoveries set forth in the preceding chapters were based plans of reconstruction that have been well tested by a living model, and in the light of that experience a constitution has been accomplished, that may serve as a guarantee of rights in the pursuit of better societary arrangements.

Several persons have spent much labor in connection with practical tests, for the perfection of this constitution, and we have been able to make no improvements thereon since the fall of 1878; and the following is a copy thereof, accompanied with explanatory comments:

CONSTITUTION.

Art. 1. This compact shall be known as the Industrial Public.

Comments. The word Republic is derived from the latin *res-publica*, which is composed of *res*, which signifies pertaining to, and *publica*, the people.

A Republic is a compact of political despots, organized over the people.

An organization of the people would be a Public, and not a Republic.

Industrial Public signifies a compact of the people, organized for industrial purposes.

Production and commerce are both industrial, and the Industrial Public is an organization for productive and commercial purposes.

Art. 2. The objects of this compact shall be the securing of such societary arrangements, with such home, educational, industrial and productive facilities as are requisite for a useful, joyous life, in which are comprised the proper exercise and supply of every function and necessity of our nature.

Com. Art. 2 is intended to meet every requisite of human nature, regardless of any religious creed or moral code that is based on the ownership or chattelhood of either men, women or children.

Art. 3. There shall be a first or dependent, and a second or voting degree of membership.

Com. Art. 3 is based on the idea that it is not right for dependent persons to control those on whom they depend; and that it is right for dependent persons to be controlled by those on whom they depend, in all that wherein they are dependent.

Art. 4. Any person while subject to the control, or held as the property of husband, wife, parent or guardian, shall not be eligible to membership

in either degree; and any person to be eligible to membership in the second degree must be a solvent, self-supporting member of the first degree; also, any child born in the Industrial Public shall not be held or considered as the property of either parent, but as a member in the first degree of the Productive Union in which it is born.

Com. The intent of Art. 4 is, first to avoid conflict with civil authority; second, to prevent dependents from controlling those on whom they depend for support; third, to secure the rights of children.

All persons, without regard to age, sex, color or parentage, are entitled to the best possible conditions; and it is self-evident that an organized public could secure better conditions for each and every member of society, than is possible in its present unorganized form. In the present isolated family arrangement, all provision for motherhood rests on one man and one woman; but in an organized society, the provision for each mother, child and father rests on the entire organization; therefore, neither of them can be deprived of adequate support by the disability or death of any person.

Art. 5. In any locality, organization shall commence with a Productive Union composed of voting members who have adopted this constitution.

Com. Art. 5 is based on the idea that the first organization in any locality should furnish the basis for a complete local department, rather than an industrial family for one branch of business.

A Group shall admit to membership only such members as are compatible with harmony; but a Productive Union may take in any person to whom they can furnish employment.

Members of a Productive Union would have a good opportunity for acquaintance preparatory to the organization of Groups.

Art. 6. The Productive Unions shall organize into Commercial Unions by the election of one representative each, to a Committee of Commerce, and the Committees of Commerce shall organize the Commercial Unions into a General Union, by the election of one representative each, to a Committee of Unity.

Com. Art. 6 provides arrangements for ascertaining and supplying the wants of all the members of the entire organization in the most economical manner, and for universal harmony, productive and commercial.

Art. 7. In each Productive Union the voting members may organize into Industrial Groups, and each Group may become the head of an Industrial Family, and arrange its own terms of membership.

Com. Art. 7 is intended for the promotion of social harmony between individuals, by rendering perfect social adjustment easy at all times, and without personal or public disadvantage.

Art 8. The number and functions of the Committees of Commerce shall be so determined as to

secure a just representation and an orderly commerce.

Com. Art. 8 is suggestive, pointing out the desired ends, while it leaves the ways and means to be determined by experience.

Art. 9. In each Productive Union, Committee and Group, organization shall be accomplished by the election of a president, a secretary and a treasurer, as its executive officers, and such other officers as are necessary.

Com. Under the provisions of Art. 9, no department or branch of the I. P. can be organized with less than three voting members. Articles 5, 6, 7, 8 and 9 furnish complete organic arrangements for Universal Human Unity.

Art. 10. In each department the executive officers shall have power to make such by-laws as may be found necessary to secure order and efficiency in the transaction of the business imposed on them; also, they may act as trustees until other provisions are made.

Art. 11. In each organic department the president shall be the chief executive, and all other officers shall perform their functions under presidential supervision, except when otherwise provided.

Com. Articles 10 and 11 indicate the powers and duties of officers.

Art. 12. All members of the Industrial Public shall conform to representative rule, but any dissatisfied member may enter protest against any action of any representative to his or her constituents; also, the secretary and treasurer may, by a joint written protest, with reasons, restrain the president until they or the president shall have brought the case before their constituents, whose decision shall be final.

Com. Art. 12 indicates the duties and rights of members, and is based on the necessity for honest obedience to the rule of representatives, so long as their rule is constitutional, and no longer.

Art. 13. Any vacant office may be filled, its term and salary determined; and any officer may be instructed or restrained by a majority vote; but a two-thirds vote shall be requisite for the removal of any officer before the expiration of his or her term of tenure.

Com. In Art. 13 the idea is recognized that while a majority vote may be sufficient and safe for some purposes, it may not be, and evidently is not for others. Some cases require the conditions of freedom and speed, while others require the conditions of stability and safety.

Art. 14. All votes shall be recorded in journal, and balanced in ledger, and these records shall be accessible at cost, to any voting member, for inspection, correction of errors or change of vote, so that at all times the records shall represent present choice.

Com. This mode renders any attempt at fraud easy of detection, and gives all voters an opportunity to express their wishes at any time at their own expense, without waiting for a meeting, or for the expiration of any term of office.

Art. 15. In any Productive Union, any eligible person may be accepted on trial or to membership in the first degree by a two-thirds vote of the executive officers until other provisions are made; also, any eligible person may become a voting member by conforming to established regulations, signing this constitution, and bearing his or her share of public responsibility in such a manner as shall have been determined by a two-thirds vote, and the same shall be continuously a test of suffrage franchise.

Com. We claim that responsibility, and not age, sex, color or parentage, is the only just and safe basis of suffrage franchise.

Art. 16. The expulsion of members from any Productive Union or Group shall be regulated by

a two-thirds vote; but to expelled members shall be given all that rightfully belongs to them.

Com. Art. 16 is intended as a provision against the hasty expulsion of a member by the whims or prejudices of two or three persons, and against the depriving of an expelled person of the use of their own property.

Art. 17. Any solvent member, not a minor, may withdraw after a six months' written notice of intentions, or at any time by mutual arrangement, and any balance of dues or credit shall be draw-able as provided for by the Productive Union to which they belong, unless otherwise mutually arranged.

Com. Art. 17 is intended as a provision against the withdrawal of a person who is in debt to the organization; and against withdrawals that may interfere with business engagements, and it is intended to provide for speedy withdrawals when no harm can come of it.

The exception of minors is intended for their protection against undue outside influences.

Art. 18. So far as practical, all work shall be authorized, the limit of price set, and proposals for bids made by representatives whose business it is, and the lowest responsible bidder shall be entitled to the preference; also, any job done by any person or persons on their own responsibility may be appraised and allowed for by authorized

representatives, but they shall not be entitled to pay until said allowance is made.

Com. Art. 18 is intended to secure unity and harmony of efforts, with freedom for private enterprise.

Art. 19. Each department and member of the Industrial Public shall be duly credited and debited for all service, and each shall be entitled to all the profits and losses of their respective acts and investments.

Com. Art. 19 is based on the idea that the profits and losses of an investment rightly belong to the investor, whether the investment is made by one person or by a compact of persons, and it is designed to secure collective as well as individual rights.

In an industrial organization the individual members should be employed by the public, and paid according to service rendered, or the investment made.

The public would thus become an investor, entitled to the profits and losses of its investments, on the basis of service rendered, or damage done.

All profits derived from the investment of individual effort should be regarded as sacred to the individual, for his or her use or disposal; and all profits derived from the public investment of public effort, should be regarded as sacred to public use or disposal.

This public profit should be held as a public fund, to be used only for the purposes set forth in Art. 2; and no dividends should be made to members except in case of dissolution.

Art. 20. In each organic department the executive officers shall issue credit bills and due bills as

evidence of service rendered, and these bills shall indicate terms of payment, and shall be issued in check or currency form at the option of the receiver.

Com. These bills represent investments made, as well as service rendered; therefore, they entitle the holder to profit or loss, in the ratio that the cost of production is increased or decreased.

If in any department the cost of production is decreased by any investment, it will decrease the cost of commodity in that department; but if the cost of production is increased thereby, the cost of commodity will be increased; thus, the value of credit may be increased or decreased.

All gain occurring in this manner is legitimate interest, that rightly belongs to the investor, whether public or private.

The money system enables one person to draw interest on the investment of another, without any regard to loss or gain in the case; hence, it is a system of robbery and oppression.

The bills of credit are evidences of service rendered to the public by the people; also, they show title to service from the public.

This credit for service rendered can be mobilized at the option of the holder, by rendering them due to bearer.

Thus mobilized, they become a reliable medium of industrial exchange; therefore, they are an industrial currency.

The amount of currency would be regulated by the will of those who hold the credits issued for service rendered.

For making change, the currency form of credit requires a greater number of bills than the check form.

The cost of these extra credit bills comprises the entire cost of the industrial currency.

Can a currency be more economic, adjustable or reliable?

Commodity cannot furnish a just basis of currency, because some of the necessary commodities are perishable; therefore, a discrimination would be necessary, and that would work disadvantage to the producers of perishable articles.

Commodity cannot furnish a safe basis of currency, because it is liable to deterioration in quality, fluctuation in value, and removal from custody.

Commodity cannot furnish a cheap basis of currency, because it must be retained as security, or used as the currency material, and the commodity quality is incompatible with the currency function.

When metal is measured by coinage for currency use, its use as a commodity is suspended. This renders gold and silver scarce, and more costly for commodity uses; also, scarcity renders them controllable by monopolists, so that they can fluctuate the market.

Political despotisms have taken advantage of these facts and conditions, by instituting a set of diplomatic, financial contrivances, called the money system.

The money system is a toll-gathering appliance that has been attached to the military system for the collection of revenues under false pretences.

A currency is that which renders current or flowing.

An industrial currency facilitates industrial exchange.

The money system furnishes a toll-gate arrangement, by which industrial exchange is debarred until the toll rates are paid.

A portion of this system consists in a toll-gate, ticket, pass arrangement, that may be called the monetary currency system.

This system furnishes permits of passage, but it does not furnish mobilizing power or channels for exchange purposes.

By the aid of the money system, an organized political despotism can compel service, with a small military force that answers as a summary court martial, where the civil courts fail to secure obedience.

A genuine industrial currency is possible only in a truly publican compact, organized for productive and commercial purposes; such an organization cannot be accomplished on the present despotic social basis. Woman must be free, as well as man.

Art. 21. Compensation shall be regulated by competition, and in commerce competitive results shall be the basis of comparison; also, all credit or due bills shall conform to this scale of measure:

10 modicums = 1 deal. 100 deals = 1 unit.

Com. In the past of society, compensation and competition have been made to conserve the aspirations and principles of the first stage; and by this conservation, military compulsion has been modified to monetary compulsion, and personal chattelism has been modified to industrial chattelism.

While compensation and competition conserve other principles, they are coadjutants and not principles, hence they are conformed to whatever they conserve, so that their real character is not apparent. They are in the guise of that which they conserve.

In the Industrial Public, compensation and competition will become dominating principles, and act in harmony with the aspiration for rightness, instead of harmonizing with the aspiration for supremacy, as they now do.

The scale of measure adopted is for the purpose of change making.

Art. 22. All dependent persons shall be controlled by those on whom they depend, in all that pertains to their dependence, and in each Productive Union all dependent persons shall be provided for by a loan advanced from the public fund, to be refunded as the recipient is able.

Com. Art. 22 is based on the idea that public provision should be made against individual want, in the ratio of ability and need; that all dependent persons should be controlled by those who support them, in all that wherein they are dependent; and that provisions should be made by a loan in the form of advanced credit.

As representative persons are under the control of their constituents, persons under their control would be safer from abuse than if they were controlled by irresponsible persons.

This article also recognizes the idea that the public should provide for the necessities of its members, and that this provision should be accomplished by loan and not by gift.

Art. 23. In any Productive Union, any balance in favor of any person at decarnation, shall become a public fund for the repairing of any loss sustained by the Union, and for the procuring of lands, machinery, and whatever else may be classed as public wealth, or is of general interest.

Com. Art. 23 is based on the idea that, whereas the Industrial Public becomes responsible for all dependent members, whether child or adult; therefore, the surplus wealth of the members should be inherited by the Public at their decarnation.

Art. 24. If, at any time, public necessity exceeds the public fund, in any Productive Union, the executive officers thereof may assess a loan on the basis of suffrage franchise.

Com. Art. 24 is based on the idea that public necessities should be met by loan instead of tax; and on the idea that such loans should be furnished by the responsible voting members, assessed *per capita*, refundable as circumstances may permit.

Art. 25. Each member and department of the Industrial Public shall, to the best of their ability, promote the actualization of what is right for every member and department, and all shall be protected in their rights as members, at public expense.

Art. 26. In any department of the Industrial Public a Committee of Reference may be chosen for the settlement of wrongs or grievances, and a system of appeal may be provided for a transfer of jurisdiction.

Art. 27. This constitution shall be considered as a mutual agreement; therefore, any person who habitually violates its provisions shall forfeit the right of suffrage franchise until amends have been made.

Com. Articles 25, 26 and 27 are based on the idea that the members of a Public have duties as well as rights; and rights as well as duties; and also on the idea that their rights and duties are mutual and interdependent each on the other.

Art. 28. This constitution may be altered or amended by a two-thirds vote of all the members of the Industrial Public.

C O V E N A N T .

This is to certify that we, the undersigned, do hereby mutually promise to abide by the provisions of this constitution, and to promote its objects to the best of our ability.

Societary reconstruction on the basis of human rights requires the abolition of all human slaveries; and human well-being can be maintained on no other basis.

The subjection of woman by man has served as the basis of every national despotism that has ever existed on this or any other star; and no other sufficient foundation is possible for such a despotism.

By marriage nearly the entire motherhood of the human race has been reduced to the chattel status.

This is abundantly proven by the fact that throughout the entire civilized world no woman can become the mother of a legitimate child until she has become the chattel of some man.

When to this is added the fact that the status of the child is as the status of the mother, could despotism have a broader or a more solid basis?

Can any system of slavery exceed that in which the legitimacy of every child depends on its being born the chattel of some man?

Every slavery has its origin in a use, and when that use ceases it becomes an abuse, and the source of evil instead of the source of good.

Polygamy was the first requisite of societary development, and on it was based the patriarchal family and monarchical despotisms.

While these were a necessity the practice of polygamy was right and virtuous.

In the progress of humanizing events, polygamic marriage, the patriarchal family and monarchical despotisms were superseded by monogamic marriage, the paternal family and political or class despotisms.

Thus polygamy, patriarchalism and monarchicalism were rendered useless; therefore, their practice ceased to be virtuous, and when their practice became an obstacle to human progress, it became a crime against humanity.

Societary developments on this star have advanced until monogamy, paternalism and politicalism have become barriers to human progress, and the source of evils that cannot much longer be endured; therefore, their practice has become the chief of crimes instead of the chief of virtues.

Better institutions are ready to take the place of these dead, pestilential carcasses that now await their burial.

All human slaveries have become barriers to our social progress, and subversive of human well-being in both the carnal and the divine sphere; therefore, they are a crime against the entire humanity of this star.

The industrial classes are today writhing under political oppressions to which they will not much longer submit; and for this reason the most bloody revolution that ever occurred on this earth is now imminent, and can be averted only by such societary arrangements as cannot exist in the presence of monogamy; therefore, its practice has become the most dangerous and harmful of all possible crimes.

Polygamy has now little power for harm, but the evils resulting from monogamy are advancing with fearful strides.

Monetary compulsion and hireling chattleism are now the apex centers of societary development, and human progress has rendered them almost an intolerable burden to the mass of humanity.

This burden can exist only in the presence of, and by virtue of monogamy.

The entire removal of monogamy is not an immediate necessity, but its modification must be immediate in order to avert the impending peril.

Marriage must be reduced to a purely civil contract, based on a mutual agreement, the terms of which must be subject to mutual arrangement or annulment, the same as any other civil contract.

The practice of deception or fraud in the procurement of such a contract, or the violation of its terms, should work a forfeiture to the offending party, and render him or her liable for damage.

Such a modification would open the way for industrial organization on the basis of that which is right for every member; and from it every kind of slavery could be excluded with advantage to all of its members.

If this modification cannot be accomplished by political enactment, reformers must organize for the practice of that which is right for all, and wrong for none; and they must sustain the rights of all at any necessary hazard or cost so far as it is in their power.

In the practice and defence of the right, wisdom must be used for the avoidance of all unnecessary conflict, but we must not cease our efforts until freedom is accomplished for every member of the human family.

In such a compact adequate provision must be made for employment on the basis of compensation for service rendered, and in it all prices must be regulated by competition.

Internal commerce must be accomplished by

bills of credit that represent service rendered, and not by middle men, political fictions or moneyocratic frauds.

All the profits of production or commerce that result from competition must be held sacred, as a public fund for the procuring of such home, educational, productive and commercial facilities as are requisite for a useful, joyous life.

In this organization, woman must be regarded as the equal of man, in her right to person, property, and the pursuit of happiness; and she must maintain these rights at every necessary hazard.

The rights of all men, women and children are bound in the bundle of human rights.

The rights of the unborn child are more fundamental, therefore more valid than the rights of the highest angel.

The mother's rights are bound with the rights of the child, so that a wrong inflicted on the mother may leave its mark on after generations, and be extended to divine life.

Make such conditions as are right for the unborn, and they will be right for children, women, men, and angels.

The rights of the stronger are inseparably connected with the rights of the weaker.

Make due provision for the unborn or any other class of members, and all will be provided for equally well, for if any one member suffers all must be affected thereby.

The leveling down practices of class reformers have wrought quite as much harm as good; leveling up is the secret of true success.

Raise children and women to better conditions of life, and all men and angels will be benefitted thereby.

All social reforms have their origin in the requirements of human progress.

In response to these requisitions an organization has long been developing in the divine sphere of our humanity, and it has now grown to vast proportions.

They have raised up nations for reformatory purposes, and when they have become corrupt they have cast them down again.

This nation began with seeds of their planting, and they intended it as a place of refuge for the oppressed, and as a germ for a new order of society.

Oppressors saw their opportunity, planted their standards, introduced negro slavery, and in time these evils assumed dangerous proportions.

The angels of the Divine Public saw the danger, raised up preachers of righteousness, and the representatives of foreign powers were expelled, a new order of government was established, but negro slavery yet remained.

Other preachers were raised up, who portrayed the evils of negro slavery in glowing terms, and

slavery was abolished, peacefully in part of the states, but not in all.

More preachers were sent forth, the wrongs and dangers were portrayed with divine eloquence, until they were generally admitted, even by slave holders, and without doubt, the majority of the people would have voted it down, and out.

The cotton oligarchy, cotton merchants, the slave traders and slave breeders rebelled against this tide of public sentiment in favor of freedom.

The people at home and their representatives in congress were deceived, bribed and bullied into submission.

In that manner, acts of congress were procured by which the North and hireling men, north and south, were converted into slave catching allies.

These successes rendered the Cotton Oligarchy so rampart that they declared that cotton was king; and on the floor of congress their representatives declared that the slave holders would yet call their roll under the shadow of Bunker Hill Monument, and crack their whip over the white man's back. They also declared that England and the British Possessions would yet be opened to slavery.

The conversion of poor whites to chattel slaves was a part of their beneficent plan.

In pursuit of their designs, they attempted to

extend slavery into the territories by acts of congress, and into Kansas by a bloody contest.

As a class, the hireling men of the north had ceased their efforts for the abolition of southern slavery, because they did not wish them turned loose to become their competitors, and all they asked was that slavery be confined to the slave states.

When a determined effort was made for its extension into Kansas, they rebelled against competition with chattel labor, but not against chattel slavery for the negro.

This error led to the bloody struggle that occurred between the north and the south, and the south could not be overcome until freedom was proclaimed by the north, to the colored man.

If the northern hireling had heeded the right, he would have demanded freedom for the chattel negro; then that bloody war and its attending desolation could not have occurred.

An ally of three million slaves whose subjection depended, firstly, on the votes of hireling slaves, and secondly, on the civil power they supported, rendered the southern oligarchy invincible.

That ally was taken from them by a few strokes of the President's pen.

In like manner will it be with those who rebel against hireling slavery while they perpetuate the chattel slavery of women and children.

If they declare freedom for women and children,

their own freedom, from moneyocratic rule and hireling slavery, will be accomplished without a bloody struggle, or its consequent devastations and desolations.

Ye hireling men, hear and know, that the Divine Public of our humanity have determined and decreed the abolition of all the human slaveries that now exist on this earth, and that vast preparations have been made for its speedy accomplishment.

They have raised up preachers and teachers of righteousness who have plainly portrayed the evils of womanhood slavery, but the oppressor will not cease the oppression.

They have moved people to efforts of social reform that have proved the practicability and the necessity of the abolition of childhood and womanhood slavery.

The church and state have conspired to prevent these reforms, and hireling men, as a class, regard them not, but continue a firm grasp on their human chattels.

Societary development on this star is now approaching the end of the transition from the first to the second stage, and the incoming of the second is near its accomplishment.

The "old heavens and earth" of our Societary World will soon pass away, and the "new heavens and earth" will soon be in their place. Then all humanity will rejoice with unutterable joy. Pov-

erty and crime will be possible on this earth, no more, forever.

In this transition the super apexual center has been removed from the monarchal compact to the monetary system of dispensation, and the sub apexual center has been removed from the patriarchal family to the hireling system of service.

The monetary system is now the super or causative center of development, and the hireling system is the sub or sequentive center.

These centers furnish the points of reconstructive commencement, and from these points we must evolve the compensative and the competitive principals, and they will become the apexual centers of the second stage.

Through the money and the hireling systems compensation and competition are now made to conserve the compulsory principle of dispensation and the chattel principal of service.

The paternal family is the inevitable sequence of monogamy; and these are both indispensable as the foundation of the monetary and the hireling systems.

This places all industries under the control of the moneyocracy; therefore, those who have not the money must do the work for those who have it.

Monogamy was accomplished, and is perpetuated by the subjection of woman, as a class, to man as a class; hence it is a political (many-headed) or class despotism.

As a class, men can become free only by abdicating their rule over woman as a class, and then she must be regarded as a free competitor in all industrial operations.

When organized on the basis of human rights, neither the monetary nor the hireling system will be necessary; therefore, all will be freed from the money power and hireling slavery.

Hireling men have the freedom of women in their immediate power, and through her freedom his freedom can be accomplished, without asking any favors of the moneyocracy.

If hireling men rebel against the money power while they hold woman as a subject class, they will surely fail of success, and when once in the fight they will emancipate woman rather than submit to military rule.

Influences from the Divine Public are agitating hireling men throughout the civilized world, and there is no carnal power that can prevent it. And unless they emancipate woman, a fight with all the monetary and all the military powers of this earth is inevitable, and that fight will result in universal freedom.

Are hireling men so besotted with selfishness that they will rush into the jaws of destruction, rather than emancipate their slaves?

Do hireling men, as a class, expect to become moneyocrats, and have their quota of hireling

slaves? Vain hope. If all are masters, who will be their subjects?

All slaveries are dangerous, and of all slaveries, woman slavery is the most dangerous. It is the foundation on which all other slaveries rest.

Abolish it, organize all industries on the basis of universal right and universal freedom, and the labors of all will be crowned with plenty, to the exclusion of all poverty and crime from earth's humanity.

Then all hearts will be made glad, and sorrow will cease forever on this earth.

APPENDIX

In the study of genetics, ideas should be regarded as of more importance than words, and to make sure of the idea, genitive analogies must be carefully observed.

These analogies are derived from the abstract of genitive law as contained in Chapter II.

The signification of all formulated words are modified by other words with which they are connected, and by the subject treated of.

The tabular arrangements are intended to facilitate the defining of ideas by analogical comparisons, and we hope a thorough study of text and table, in the light of analogy, will give a mastery of the subject.

The student of ideas should remember that words are only the signs or labels by which ideas are indicated.

When words are used as the names or labels of persons or things, they may be used in an arbitrary manner.

Each part of a speech or table modifies each other part; therefore, the significance of the words used must be determined by their analogies.

If words were always used in an arbitrary manner, no new idea could be indicated without new

words, and then the idea must be indicated first, by other means than words.

By adhering to the arbitrary sense of words they come to be regarded as the equivalent of the ideas.

This error leads to a quarrel with words that renders them a barrier, instead of an index to ideas. This is especially true in the introduction of new ideas.

As a person may be indicated by dress, so ideas may be indicated by words; but if we depend wholly on the words, we are as liable to error as when we depend wholly on the dress of a person for their recognition.

Ideas are as liable to be obscured by words as persons are by dress; therefore, we should observe the relations of words to ideas as closely as the relations of dress to person; especially so when adornment or concealment has been the chief object.

When new ideas are indicated by familiar words, it is as when new persons are presented in a familiar garb; hence, the scrutiny of ideas is as important in one case as the scrutiny of the person in the other case.

Materially considered, we are composed of material atoms, and before these atoms can become part of us, they must be digested and assimilated.

Intellectually considered, we are composed of

items called ideas, and before these ideas can become a part of us they must be digested and assimilated. In both cases time is required.

We come to a knowledge of ideas in the ratio of intellectual growth, and this growth requires the digestion, assimilation and incorporation of the ideas.

When ideas have been incorporated in one's intellectual self, they can be revived to definite consciousness by the use of the words with which they have been associated, and when thus revived they are instantly recognized as constituents of self.

But this is not the case with new ideas. They require time for digestion, assimilation and incorporation; and no idea can be fully appreciated until it is thus incorporated in self.

In the past, indefinite knowledge has, to a large extent, required an indefinite use of words; hence, in all dictionaries based on usage, vague definitions are the rule, and plain definitions are the exceptions.

More than 25 years ago our discoveries comprised a complete system of genetics, but we were unable to express them in words.

Our ideas were well defined, but the words of the English language were used with a large, undefined range of significance.

For these reasons, and because our ideas were new and not familiar to the people, we made but

little advance in expressing them by words, for 15 or 20 years.

In the selection of words, we found that each word generally represented an idea peculiar or special to itself.

By using words according to their special significance, we have made considerable advance toward an outline of genetics.

If we wished to define the word Wagon to a man of another speech who had never seen one, we would exhibit a wagon in its uses, and point out the functions of the various parts, and thus he would get the true idea with the name.

In Genetics we have treated Existence in like manner.

If the students of genetics cling to the common, indefinite definitions of the words we use, and regard the words as superior to the ideas, they will fail to get the ideas.

We have given a complete abstract of the requirements of genitive law as they apply to any genitive potency.

We have used the word Existence to represent a specific genitive potency in which are comprised all genitive possibilities.

The word Cause is used to indicate the procedural principle of Existence.

The word Sequence is used to indicate the procedural principle of Existence.

Cause and Sequence comprise all of Existence, and hence they are its equivalent.

The word Being is used to indicate the centerstandive principle of Cause, and the word Life is used to indicate its circumstandive principle.

The word Consciousness is used to indicate the centerstandive principle of Sequence, and the word Thought is used to indicate its circumstandive principle.

Being and Life are equivalent to Cause; Consciousness and Thought are equivalent to Sequence; and Being, Life, Consciousness and Thought are equivalent to Existence.

The word Body indicates the selfhood principle of Being, and the word Soul indicates its spontaneic principle.

Form indicates the unitive principle of Life, and Experience indicates its unfoldive principle.

Perception indicates the selfhood principle of Consciousness, and Conception indicates its spontaneic principle.

Reflection indicates the unitive principle of Thought, and Reason indicates its unfoldive principle.

Body and Soul are equivalent to Being. And Form and Experience are equivalent to Life.

Perception and Conception are equivalent to Consciousness. And Reflection and Reason are equivalent to Thought.

Body, Soul, Form and Experience are equivalent to Cause.

Perception, Conception, Reflection and Reason are equivalent to Sequence.

Body, Soul, Form, Experience, Perception, Conception, Reflection and Reason are equivalent to Existence.

In Body are comprised certain generic degrees that are classed as Embodying Entities, each of which endows with its own degree of personality; (see table of classes) and personality is derived from no other source.

When we observe a manifestation of either of these degrees of personality, we know that Body is present in that degree.

In Soul are comprised certain generic degrees that we class as Soulizing conditions, and each of these conditions endows each entity with its degree of state.

Either of these conditions or its degree of state indicates the presence of Soul.

As conditions and state can exist only as the adjuncts of entity or personality, so Soul can exist only as the adjunct of Body.

If the entities did not embody condition or state, they would not be Body; to be Body they must embody, and if the conditions do not soulize they are not Soul.

Soulizing conditions are possible only as the ad-

juncts of entity, and Soul is possible only as the adjunct of Body.

Body and Soul, with their subdivisions, help to explain, each the rest; and so it is with all the principles, constituents and degrees of Existence in all their combinations, the same as the parts of any machine help to explain every other part.

Genetics will reform, rather than conform to, the Dictionary.

For instance: in the dictionary, and in common usage, Soul, Spirit, Mind and Intelligence are used almost as synonyms, and we have not found the person that could explain the difference between them, or give a correct definition of any one of them.

Genetics defines all such ideas with the exactitude of the requirements of the eternal, all-pervading law of genesis, and genetive analogies furnish the only possible key to these definitions.

Soul exists primarily as the adjunct of the material entity; and from this entity all Soul is derived.

The spiritual entity is generated primarily from the material entity by its soulizing conditon, and from these it is ever derived. Spirit inherits Soul, but it is not Soul.

Mentality and Intellectuality inhere in Materiality and Spirituality as conjugal relators inhere in sexual parts.

Thus the requirements of genetive law furnish

perfect lines of distinction between the genetive principles, constituents and degrees of any genetive potency, great or small, complex or simple.

The Patriarchal family is a family of fathers; in it the oldest father is chief, and the line of descent is through the eldest son. When unbroken, all the members of the tribe are comprised in this family; and the eldest father is the Patriarch.

In the Paternal family there is but one father, and he is the chief of the family.

Sex signifies a part or the act of making into parts; Sexual pertains to sex; Sexuality comprises all that pertains to sex, and a sextant is an instrument for the division or sexizing of circles. The sextant had its origin in the equilateral triangle. Six of these angles placed around a common center furnish radiates for the division of any circle into six equal parts, called sextants.

Draw lines on two sides of a sextant angle past a common point of crossing, so as to double their lengths, and X results; therefore, it is a symbol of the division of the circle into sextants, and an emblem of 6. E, is a symbol of the sun's motion; hence, it is an emblem of activity. S, is a symbol of the sun's apparent daily and annual motions that serve to divide time into days, seasons and years; therefore, it is primarily an emblem of the sun as a divider of time, and secondarily it

is an emblem of anything that divides or multiplies by division.

In "sex," S represents the divisor, E the act of division; X the division made. I, is a symbol of the sun-ray, and an emblem of individuality. Substitute I for E in the word sex, and it is changed to six. In this change, the idea of individuality is substituted for the idea of action; and individuality becomes the basis of number.

By careful examination we find that a catalogue is a list of particulars; that a category is a list of classes; that a predicate is that of which something may be pre-dicated, and that Aristotle made a category composed of 10 predicaments or classes of particulars.

In "Webster's Unabridged," patriarchal and paternal are treated as synonyms; sex and six as the same word; category list, class, catalogue, state, condition and predicament are all treated as synonyms, and it is asserted that Aristotle made 10 categories (see categorize and category). We give the above as samples of our manner of defining words, and of the unreliability of usage.

We have spent some years' time in searching the "Unabridged" for the correct definition of a few words, and we have spared no labor that could be made available in selecting the right words for our tabular illustrations, and after more than 30 years have passed we are far from a completion of the task; nor do we expect to

complete it until after the reconstruction and un-
itization of present conventional languages; and
whether that does or does not prove sufficient, we
expect to clothe Genetics with a new dress, that
shall represent every possible idea with unmis-
takable precision.

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THOUGHTS ON PROHIBITION

By HORACE N. FOWLER

Since prohibition went into effect a great hue and cry has gone up about its infringement upon personal rights and liberties.

When the use of any article impairs a person's ability to earn their own living and is liable to cause the user to become a charge on the public for support or causes the user to loose his reason, even temporarily, so that he is liable to commit crime, the public has a right to protect itself by prohibiting its use.

When a man gets drunk, goes home and compels intercourse with his wife and a child is born, an imbecile, or feeble-minded, prone to disease and to commit crime, it is the imperative duty of society to prohibit the use of the article that causes the trouble.

The rights of an unborn child are paramount to those of a drunken father or a tobacco sot.

It is a well known fact that the excessive use of intoxicating liquors does paralyze the brain of the user to the extent of interfering, for the time being at least, with their ability to care or provide for themselves and renders them liable to commit crime.

The fact that a large majority of the inmates of our almshouses and prisons are there through the excessive use of liquors is proof of this fact.

The excessive use of tobacco, now in vogue, is causing nearly as much harm as the use of liquor and it may become necessary for society to prohibit its use, if the users do not get sense enough to quit its use themselves.

If the ill effects caused by the use of liquor and tobacco were confined to the users, there would not be much excuse for prohibition. But the worst effects are entailed on the rising generation—the offspring of the users.

Tobacco smokers polute—poison—the air we all have to breathe.

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